

A 4409.aaa  
2

# Confession of FAITH

OF

Certain Christians,

Containing

The Grounds, Principles, and Fundamental Articles of Christian Religion.

Wherein

Is the the two Essential and Comprehensive Parts of Religion (Theology or Divinity) *Viz.*

I. Faith in God, Matters of Faith. II. Observance towards God, Matters of Practice, or Practical Divinity.

1. In the Law of God.

2. In the Church of God.

In this Spiritual Treasury and Sacred Armory is above two Hundred and Sixty Articles, or Propositions of Truth asserted, and proved by the Word of God, and Writings of the best Divines; and by the same, a Confutation of the Chief Errors in the Christian World.

AND

It is a Methodical Synopsis, or Epitome of the whole Practice of Piety, or of the whole System or Body of Sacred Divinity, concerning a right Knowledge and Practice, that God may be glorify'd, and our Souls saved.

Here is also

The Anatomy of True and False Churches.

*Prov. 23, 23. Buy the Truth and Sell it not; also Wisdom, Instruction and Understanding, 16. 16. How much better is it to get Wisdom than Gold; and to get Understanding rather to be chosen than Silver. John 17. 3.*

LONDON, Printed for the Author, and Sold by John Marshall at the Bible in Grace-Church-Street. 1719.

Price Six Pence.

Collection of T. A. T. 15

Curry Collection





# TO THE READER.

Christian Reader,

**I**T was the Saying of Dr. Sibbs, That God hath but two Things in the World that he much regarded, *Viz.* His Truth, and his Church begotten by his Truth.

Almost all in this Treatise is collected out of *sayings of two greatest Divines that ever wrote since the Apostles.* (And it is an Arrow against Idolatry, and an Antidote against Soul-poisoning and destructive Errors.)

In this Table or Summary and Compendium of Scripture-Knowledge and Practice, thou mayest receive Answer and Satisfaction in many great and weighty Cases of Conscience, as to thy State for another World; to help thy weak Faith to some comfortable Assurance of thy Interest in all Parts of Salvation, by the Scripture Signs and Evidences (of God's own making) here Asserted.

There are Four sorts of Church-ways, and Forms of Church-Government, maintained in the Christian World; and all of them laying a Claim to a Divine Right and Institution, *Viz.*

1. Some good Christians are called Congregationalists, because they profess the Visible Church of Christ, to be a particular Congregation of the Faithful. The Jerusalem Church was but one particular Congregation, Acts 15. 22. and 11. 22. and 15. 4. So Acts 14. 27. and 20. 7, 28. Rom. 16. 1. 1 Cor. 5. 4. and 11. 20. & 14. 23. These Churches are called Independents, because they profess they

depend only on Christ and his Word, for Power and Authority to Administer the Word Seals and Discipline, \* Acts 20. 28. and do not stand in subordination and Subjection to other Churches, or their Elders, (in Ordination and the Censures,) as Parochial to Provincial, and they to National. And in Point of Church Power, Authority and Privileges, all these Churches and their Bishops, or Pastors, are equal, and not one above another, being Co-heirs of the Word, Keys, Officers and Ordinances, Mat. 16. 19. Cant. 8. 8. Col. 3. 7. and 4. 7, 11, 2 Cor. 12. 13. Col. 2. 5, 10. and 3. 17.

The grave Principles of the Congregational way are, First, That the Power of Churches are confid'd to their own proper Masters. Secondly, That there is not any Spiritual Church-power, to which they are by any Institution of Christ subjected; yet they take Brotherly Assistance one of another, by way (not of Appeal) but of Brotherly Advice and Counsel, as Acts 15. Prov. 11. 14.

These Congregationalists agree to the Doctrinal part of the English Protestant Articles and Confessions; and have Pure and Primitive Christianity, in all its Affairs and Branches, Viz. In its Christian Church-Constitution-Ministry, Doctrine, Worship and Discipline, all warrantably founded on, and according to the Doctrine and Practice of Christ and his Apostles, in which is a Prospect of Primitive Christianity, as it was left by Christ and his Apostles.

These Protestant Reformed Churches of Christ, with other Dissenting Brethren perfected or advanced the Protestant Reformation and Separation, begun Nationally; the Doctrine of the Church was reformed by the word of God, but some think many things remain as we found them in the times of Popery; hence the first Separates in Q. Elizabeth's time, giving the Grounds, Reasons and Causes of their Separation, mentions not Sin in Doctrine, but Transgressions only in their Church Matter, Ministry, Worship and Government.

Secondly, some Good Christians are called Presbyterians, because they are for a Presbytery, or a Government of the

---

\* Near 300 Years, the Powers of this World were against them, John 18. 36. 1 Thes. 2. 16. Acts 4. 17. and 5. 28. and 16. 32. 2 Cor. 11. 4. 1 Thes. 2. 2.



## To the READER.

the Church by Presbyters or Elders. 1. Those are for a Synodical, † Classical or Presbyterian Church way and Government. A Presbyterian Church is a Church consisting only of Elders meeting in Synods (the greater meeting) or Classes (the lesser meeting) with Power and Authority of Church Government, in or over particular Congregations and their Elders in Ordination and the Censures. 2. these say there should be several Assemblies for the Government of the Church, viz. that the Church should be governed by Congregational, Classical and Synodical Assemblies. 3. That Synodical Assemblies may be of several sorts, viz. Provincial, National, and Oeconomical (of the whole Christian World). 4. That there may be a Subordination of Congregational, Classical, Provincial and National Synods, for the Government of the Church. 5. They deny a particular Church have the sole Power in Ordination, and the Censures. We read in Christ's Testament of no Church Government in Ordination, and the Censures exercised in Provincial Convocations, or Synods, or Classes, for, or over absent Congregations. 6. They hold a Catholick visible Church, as the Subject of the Keys, Ministry and Ordinances.

Thirdly, Other good Christians, are called Episcoparians, Church of England-Men, and Conformists thereto, because they are for Episcopacy, or Episcopal Church-way and Government by National, Provincial and Diocesan Lord Bishops or Pastors, with Power and Authority of Church Government, in or over particular Congregations, and their Priests, (or Presbyters) and Deacons in Ordination and the Censures.

Fourthly, Other Christians are called Catholicks, because they are for a Catholick Visible Church, Sect, or Way, and Government by a Catholick, Pope, or Bishop, or Pastor, and his Officials with Power and Authority, of Church Government in, or over particular Congregations, and their Priests and Deacons, in Ordination and the Censures.

These Catholick Christians love Church Affairs, that we read not a Word of in Christ's Testament, Viz.

A 5

I. A.

---

† A synod is a Convocation or Ecclesiastical Assembly.

• Elders over Elders. There is hardly one Branch of pure and primitive Christianity to be seen, in the Apostacy. A Scriptural Faith and Obedience, is perverted and lost in the greatest part of Christendom as Rev. 14. 2.

1. A Church Constitution constituted and made up of many prophane Persons, and their Seed, that profess with some Truths, Faith in, and Obedience to Man's Intentions, Rev. 13. 18.

2. A Church Ministry, of a Catholick Bishop, and National Primate, Metropolitan, Provincial Arch Lord Bishops, † and Diocesan Lord Bishops, and their Officials, Commissaries, Chancellors, Arch-Deacons, Deans, Prebends, Organists, Spiritual Courts, and Court-keepers, whole Priests with the Office of a Civil Magistrate; and half Priests or reading Deacons, to pray to God, by reading other Mens Words upon a Book for, or over the Dead, &c.

3. Church-Doctrine of the Mass, Purgatory, Merits; of the Commandments of Men, of Church Superstition, and its Imposition of the Sign of the Cross in Baptism; of holy Days, Garments, Altars, Organs, &c.

4. A Liturgy, Church-worship, with this Idol, Image, or Invention to Administer Prayer, Sacraments, Discipline, Ordain, Bind and Loose, confirm, consecrate Places, keep invented holy Days to the Apostles, Saints and Angels, and Christ's Birth-day; go a processioning, Marry the Living, visit the Sick, and Bury the Dead, \* &c.

5. A Church Hierarchy or Government by the foresaid Officers, and their Officials, Spiritual Courts, and Court-keepers, bind and loose for Money; and in France they deprive Dissenting Protestants of their Natural, Civil, National and Religious Rights, and will not let them preach before their Kings, &c. for fear of Reformation, &c. They require Terms of Church-communion, that Christ nor his Apostles never required,

This

---

† Bishops over Bishops, is what we were not aware of in Christ's Testament. \* All these Things some call Popish and Antichristian; and God knows who symbolize with them, in most of these Particulars. † And the Word Death, for they have turned the Church into a Worldly and Tyrannical Empire, Rev. 13. 3. and 14. 3. and 16. 2, 10, and 18. 3. See the Opposite, Mat. 16. 19. John 18. 36.

\* This Church is Governed chiefly by common Canons, Inventions and Institutions; their Constitution Ministry, Worship and Discipline is such,

*This Church & State is called \* Spiritual Egypt, Rev. 11. 8. \* Egypt is Egypt, Christians in Spiritual Egypt, and Captivity to Spiritual Church-Ty, Rev. 18. 2. 6, 14. \* The Babylon for mixing Nations and Divine Institutions, Rev. 18. 2. and 17.*

Some think all these Things are the Inventions, or Infrustions of Men, and no Institutions of Christ, that we read of in his Testament, it being wholly silent about them: It was not thus from the Beginning (in the first Churches in the Apostles Days) they are not to be found in our only Rule of Faith and Duty: But some Men will be wise above what is written, and call that Christianity and Apostolical, that Christ nor his Apostles never spake a Word of. Some of these are so Godless, and Godliness, and Reformation hating, that if they had their Will, God should have no pure Worship nor Churches in the World. Some think, That the three last Church-ways are no Institutions of Christ, his Testament being wholly silent about them, but be that as it will, let us follow that which is nearest the Rule, Cant. 1. 8. Jer. 6. 16.

N. B. Here is more Doctrinal and Practical Truths in this Book than in some Folio's.

*Farewell.*



**A**



A

# Confession of FAITH.



## CHAP. I.

*Of the First Part of Religion or Divinity, Viz. A  
Scripture-Faith in God, the first Act of our Spi-  
ritual, and Religious \* Life, Heb. 11. 6.*

### HEAD I.

*Of the Parts, Cause and Rule of Religion.*

*Article 1.*



**W**E believe Man's Chief End, and  
Design, Care and De-  
sire should be, to know, serve,  
please and glorify God, and to  
enjoy him for ever, 1 Chr. 28. 9.  
Heb. 11. 5. 1 Cor. 10. 31. Psal. 73.

25, 26. Eccl. 12. 13. Mat. 6. 33. Luke 10. 42.

*Art. 2.* Man's best and last End is to live to God's  
Glory, Rom. 8. 11. and 8. 28.

*Art. 3.* Man lives to God's Glory two ways, viz. By  
a Scripture-Faith in him, and Obedience to him, Rom.  
4. 20. John 15. 8.

A 4

We

*\* Or Divinity-Life.*

Art. 4. We enjoy God \* through Christ, by the Spirit, Eph. 2. 18.

Art. 5. True and supernatural and vital Religion hath several Names, viz. 1<sup>st</sup>. It is called Theology, or Divinity, which is the Doctrine of living † to God; 2<sup>nd</sup>. 6. 11. 2<sup>dly</sup>. A knowing and serving, or worshipping God, 1 Cor. 28. 9. 3<sup>dly</sup>. Fearing God, and keeping his Commandments, Eccl. 12. 13. 4<sup>thly</sup>. Trusting in God and doing good, Psal. 37. 3. 5<sup>thly</sup>. Faith and Love, 2 Tim. 1. 13. and see 1 Tim. 1. 19. Acts 20. 21. and 24. 16. 6<sup>thly</sup>. Godliness, 2 Tim. 3. 16. 1 Tim. 4. 8. The Doctrine and Life of Godliness hath two essential Parts, i. e. It consists in Faith and Obedience: *There are two Parts of Divinity, Faith and Obedience.* \* Rom. 2. 5. 7. Christianity (or the Christian Religion) which is a Life of Godliness in Christ Jesus, i. e. A Scripture-Faith in him, and Obedience to him, 2 Tim. 3. 15. Acts 11. 26. Psal. 4. 16.

Art. 6. A Religious Life is a holy and blessed Life, 1 Cor. 20. 6. Psal. 2. 2. and 112. 1. 2. N. B. Gen. 1. 26. and 51. 2. Prov. 3. 17. Luke 10. 42. 1 Cor. 4. 10. Heb. 11.

Art. 7. Both Parts of Religion hath one and the same Cause, Root, Fountain and Foundation, viz. God's free Election, Grace, Mercy, Promise; Christ's Merits and Operation of his Spirit, producing Faith and Obedience, all which grow upon a Sinner united to, and grafted into Christ, and quickened, whereby we have Grace and Life from Christ, and the lively Acts of Faith and Obedience, and are peculiar to the elect, Eph. 1. 4. and 2. 10. Psal. 130. 4. Ezek. 36. 26, 27.

\* His familiar Acceptance, Presence and Salvation. The Nature of a Divinity Life, is to *live to God*, Gal. 2. 20. Rom. 14. 8, and by it he is carried on to enjoy God, 1 Cor. 5. 24.

\* Faith in God is the First Act of our Spiritual Life, John 1. 26. And the Second Act or Operation flowing from that Principle is, *Obedience of God, or a Spiritual Obedience*; there can be no vital Actions without a Principle of Life be first beotten within.

27. Job. 1. 13, 16. and 15. 5, 7. Rom. 7. 4. Gal. 5. 1 Pet. 1. 2.

**Art. 8.** A False Religion is a Profession of Faith and Obedience to Man's Inventions, and a Conversion thereto is a False Conversion, Mat. 15. 9. Hos. 7. 16.

**Art. 9.** A Divine Revelation is necessary to Religion, Prov. 19. 2. Rom. 10. 14, 17. It was necessary to Adam before the Fall, Gen. 2. 17. and 3. 11. for Religion contain supernatural Truths and Mysteries, revealed by the Light of Nature, but by the Word and Spirit of God, Mat. 16, 17. Acts 17, 18, 32. 1. 1. 51 and 2. 14.

**Art. 10.** No Man can be saved by a Natural Religion, or by living according to the Light of Nature, Prov. 29. 18. Acts 4. 12. Eph. 2. 12. 1 Cor. 1. 21.

**Art. 11.** Religion is not to be propagated or forced on Persons by Penal-Laws, or outward Punishments, the Reasons are, 1<sup>st</sup>. Because no Man can believe or obey rightly, except it be given him from above, John 3. 27. Eph. 1. 19. & 2. 8. Rom. 10. 17. John 1. Phil. 2. 13. Gal. 5. 25.

2<sup>dly</sup>. All Religious Acts are to be voluntary Acts of free Choice, Psal. 110. 3. Jos. 24. 15. Luke 10. 42.

3<sup>dly</sup>. Christ and his Apostles did not thus propagate our Holy Religion, but only by holy Doctrine, Instruction and Lives, 1 Cor. 10. 4.

4<sup>thly</sup>. Thus Antichrist makes Profelytes or Hypocrites, Rev. 13. 17. and 17. 3, 6.

**Art. 12.** It appears, the holy Scriptures are the Word of God, because none but a God would require such Holiness; nor could reveal such Mysteries, make and fulfil such Promises and Threatnings, 1. 15. Eph. 3. 9. 1 Tim. 4. 8. Luke 12. 5. and see 1. 21. and their Scope being to give all Glory to God, Psal. 115. 1.

**Art. 13.** The Holy † Scripture given by Super-

---

\* Christianity, as at first, is propagated by the Blessing of Christ on, and the working of his Spirit with his own Instructions, 1 Cor. 3. 6, 7. Acts 11. 21. Mat. 23. 19, 20. 2 Cor. 10. 4.

† N. B. It is the only Rule of Faith and Obedience, Eph. 2. Rev. 22. 18, 19.



ral Inspiration of God, is the only, sufficient, per-  
fect and perpetual Directory and Rule of Religion, to  
direct us in all Matters of Faith and Practice, or how  
we may Glorify and enjoy God, and be saved by him,  
1 Tim. 3. 15, 16, 17. 1 John 1. 3, 4. Rom. 4. 20. John

8. Eph. 2. 18. Acts 4. 11. Art. 14. The inward and Supernatural Illumination  
of the Spirit of God, is necessary to the saving Under-  
standing, and Belief of such Things as are revealed in  
the Word, Psal. 119. 18. Mat. 16, 17. Luke 24. 45.  
John 2. 20, 27. see 1 Cor. 14. 18. with John 3. 8. 1 Tim.  
13. Acts 13. 27. 1 Cor. 2. 8.

Art. 15. The Scriptures principally teach what Man  
ought to [believe] concerning God; and what [Duty] God  
requires of Man, 2 Tim. 1. 13.

Art. 16. It is the Duty, Right and Interest of the  
common People to search, believe and obey them,  
on the Authority of God only, \* John 5. 39. Acts 17:  
1 Thes. 2. 13. Dan. 10. 21. Tit. 1. 2. Heb. 11. 13.  
Cor. 2. 5. and to make the best of them for their  
religious Faith and Practice, Isaiah 8. 20.

## HEAD 2.

Order to of the Means and Rule of Knowledge, Faith and  
Obedience; next is the Author, Ground and Object which  
is God, in and by the Scripture, we learn. 1st. What God  
is in himself, Nature and Essence. 2dly. What he doth in  
his Works or Actions. 1st. Eternal his Decrees. 2dly. Time.  
and Execution of them.

t. 1. **W**E believe, that in the Godhead, (i. e. Di-  
vine Nature and Essence) there is an absolute  
Unity and Attributes, viz. That God is a Spirit Infinite,  
eternal and Unchangeable in his Being, Wisdom,  
Power, Holiness, Justice, Goodness and Truth, Job 4.  
Job. 11. 7. Exo. 3. 14. Psal. 147. 5, and 90. 2. Rev. 4.  
and 15. 4. Exo. 34. 6, 7.

Art. 2.

We believe this and that, because God saith in his Word,  
so is Truth it self, Tit. 1. 2. Let us beware of a Popish Dis-  
cuss Faith, 1 Cor. 2. 5. Acts 17. 11. 1 Thes. 2. 13.

*Art. 2.* That God is an independent Being, all his Glory, Goodness and Blessedness in, and of himself. *Psa.* 36. 9. *Act.* 17. 25. *Job.* 22. 3. *Act.* 7. 2. *Rom.* 9.

*Art. 3.* That God is Incomprehensible, *Job.* 11. N. B. He that rejects and denies what he cannot comprehend must reject and deny 1<sup>st</sup>. God, *1 Tim.* 6. 16. *1 Cor.* 33. 20. 2<sup>dly</sup>. His Decrees, *Rom.* 11. 33. 3<sup>dly</sup>. His works Creation, Providence and Redemption, *Job.* 5. 9, 10, and 36, 26, and 37, 5, 19, 23. 4<sup>thly</sup>. Word, by Law and Gospel, *Psa.* 119. 18. *Eph.* 3, 8, 19. 5<sup>thly</sup>. Yet himself, *Exek.* 11. 5. *Jer.* 17. 9.

*Art. 4.* That there is but One only, the living and True God, *Isa.* 44. 6, 8. *Jer.* 10. 10.

*Art. 5.* That in the Godhead, there is a relative Glory of Persons, viz. That there are Three Persons in the Godhead, the Father, the Son and the Holy Ghost, and these three are one God; the same in Substance, equal in Power and Glory, although Distinguished by their Relative or Personal Properties, *Mat.* 28, 19. *2 Cor.* 13. 14. *1 Joh.* 3, 7.

*Art. 6.* That it is Proper to the Father to Beget the Son, and to the Son to be Begotten of the Father, and to the Holy Ghost to Proceed from the Father and Son from all Eternity, *Joh.* 1, 14, 18, and 14, 26. *Gal.* 4.

*Art. 7.* For Nature they are Co-essential, for Divinity Coequal, and for Time Coeternal, What ever is God, is God, *1 Joh.* 5. 7.

*Art. 8.* We believe the Divinity\* of our Saviour, because the Scripture Ascribe unto him.

1. The same incommunicable Names, *Gen.* 19. *Jer.* 23. 6. *Isa.* 9. 6. *Col.* 2. 9. *Rom.* 9. 5. *Tit.* 2. 13. *1 Tim.* 3. 16. and 3. 16. *Jude* 4. *Rev.* 22. 6, 16. 2<sup>dly</sup>. Attributes *Col.* 1. 17. 3<sup>dly</sup>. Works *Joh.* 13. 4<sup>thly</sup>. Honour, Glory and Worship, which is proper and peculiar to God only *Joh.* 5. 23. *Mat.* 28. 19. *Heb.* 1. 6. *Psa.* 2. 12, with 17, 5, and 5. Because if the Son were not God, could not have been a fit Mediator, *Act.* 20. 28. *1 Cor.* 2. 8. *1 Joh.* 3. 16.

---

\* As to his Divine Nature, the Son is God, of himself, his Person, Sonship and Office, is from the Father. *Joh.* 7. 18.

**Art. 9.** We believe that the Holy Ghost is very and equal God, with the Father and Son, because the Scripture ascribe unto Him. 1. The same incommunicable Names, *Act* 5. 3, 4. 2 Attributes, *Heb* 9. 14. 1 *Cor*. 2. 10. 3 Works, *Gen*. 1. 2. 4 Honour, Glory and Worship, to which is proper and peculiar to God only, *Mat*. 28. 19. 2 *Cor*. 13. 14. *Rev*. 1. 5. *Psa*. 6. 3. *Rev*. 4. 8. and 5. because if he were not God he could not have been a fit Sanctifier and Comforter, 1 *Pe*. 1. 2 *Joh*. 14. 17. with 2 *Cor*. 7. 6.

**Art. 10.** This Doctrine cannot be Measured by reason, *Mat*. 16. 17, *Joh* 37. 19. *Joh*. 11. 7, 8, 9. Next follows the decrees of God.

**Art. 1.** Gods will is the first cause and his Glory, the last one of all things, *Eph*. 1. 11. *Rom*. 11. 16.

**Art. 2.** Further reasons of his decrees then his own will, are not to be enquired after, *Rom*. 9. 18.

**Art. 3.** God gives, being to all things, doing with them whatsoever he Pleaseth, *Psa*. 135. 6. *Mat*. 20. 15. and *v*. 26.

**Art. 4.** The decrees of God are his eternal Purpose, according to the Counsel of his own Will whereby for his own Glory, he hath unchangeably fore-ordain'd whatsoever comes to Pass in time, Especially concerning Angels and Men, 1 *Tim*. 5. 21. *Eph*. 1. 4, 11.

**Art. 5.** The Parts of Predistination are, 1. Election, 2. Reprobation, *Rom*. 11. 5, 7.

**Art. 6.** That it pleased God in his eternal Counsel, freely to chuse the nature of Man, to the Grace and Dignity, of personal Union, with the Son of God, and ordained Christ as God. Man to Mediatory Office, which he freely Accepted and undertook to Execute, *Prov*. 8. 23. *Job* 40. 5, 7. 1 *Psa*. 42. 1. 11 *Pe*. 1. 20.

**Art. 7.** That Election is an eternal and unchangeable act of Gods will whereby he chose some Men in Christ, (the elect Head) and ordained them to everlasting Life, to be accomplished through Christs Mediators obedience unto Death, for the Glory of his Sovereign Grace, (in a way of Mercy tempered with Justice,) *Rom* 11. 4, and 9, 11, 23. *Act* 13. 48. *Rev* 13. 8. *Eph*. 1. 5, 6, 12, and 9, 11, 23. *Act* 13. 48. *Rev* 13. 8. *Eph*. 1. 4, 6, 12.

N. B. 1<sup>st</sup>. The Moving cause is free Grace, *Rom. 11*  
 5. 2<sup>dly</sup>. The final cause is the Glory of God, in  
 Mans everlasting Life and Happinefs, the one  
 Supream and ultimate and the other as Subordinate  
*Eph. 1, 6. Acts 13 48.*

Art. 8. Faith and good works are not the foreseen  
 Conditions, or causes, but the following fruits and  
 and effects of Election, for God could foresee no good  
 in the Creature, but what he freely willed, Purposed  
 and Promised, to give and work, *Joh. 15. 16. Rom. 11*  
*5, 6, and 9, 11, 16. Acts 13. 48. Eph. 1. 4, and 2, 10*  
*1 Cor. 7. 25. 1 Pet. 1. 2. Phil. 1. 13. Isai. 26. 12.*

Art. 9. Election was not out of the corrupted State  
 or lump or mass of Mankind, foreseen for Christ and  
 Angels are Elected that never Sinned, But the Ordina-  
 tion of ways and means consider Man fallen, *Rom. 9. 21*  
*1 Thes. 5. 9. 2 Thes. 2. 13.*

Art. 10. The signs and evidences of election are.  
 Faith, Tit. 2. 1. 2 Love, 1 Job 4. 19. 3 Repentance  
*Isai. 10. 21. 1 Thes. 1. 4, 9. 4 Holiness, 1 Pet. 1. 2*  
*Eph. 1. 4.*

Art. 11. None are saved but the Elect, *Mat. 1. 21*  
*2 Tim. 2. 10.*

Art. 12. Reprobation is an eternal and unchangeable  
 Act of Gods Will, whereby he refused and passed by  
 all the rest of Mankind, and denied them his Love  
 Election, for the Glory of his Sovereign Power, and  
 Dominion over his Creatures, and appointed them  
 to everlasting Death and Damnation, to be Accom-  
 plished through their own Sin, for the Glory of his  
 Sin revenging Justice, and to Illustrate his Mercy  
 to his Chosen; *1 Pet. 2, 8. and Jude 4. 1 Job. 2. 19. Ps*  
*69. 22, 27. Mal. 1. 4. Rev. 13. 8. Rom. 9. 13, 23.*

Art. 13. As Christ is the cause not of Election but  
 of Salvation, so Infidelity is not the cause of Repro-  
 bation, but of Damnation, *Mar. 16. 16. Rom. 6. 23.*

Art. 14. Neither have the Elect any cause to Boast  
 nor the Reprobate to Complain for to those unde-  
 served Grace was bestowed, and on those deserved Pun-  
 ishment is inflicted, *1 Cor. 4. 7. Rom. 11. 5, and 6, 12*

Art. 15. In Reprobation is a denial of undeserved Grace, and the ordaining to deserved Punishments, 1 Cor. 9. 13, 22.

Art. 16. Mans corrupt Reason cavil against this Doctrine, Rom. 9. 14, 21.

Art. 17. The Signs and Evidences of Reprobation, Mens Dying in unbelief, and impenitency, John 10. 6, and 9, 39, and 42, 40. Luk. 2. 34. 1 Pet. 2. 8. Rom. 5. Jude 4. Acts 1. 25. 2 Thes. 2. 3, 9, 11, 12.

Art. 18. there are more refused then chosen, Mat. 10. 16, and 7. 14. Next follows the time execution of Gods Decrees, 1. in his making a World, 2 in his Rule over it, Eph. 1. 11.

Art. 1. God executeth his Decrees in the works of Creation and Providence, Rev. 4. 11. Dan. 4. 35.

Art. 2. Both these works prove the being of a God, Rom. 1. 20. Psa. 19. 1. and 58, 11.

Art. 3. The work of Creation is Gods, (for his own Glory, in the beginning of Time and with it,) making all things of Nothing, by the Word of his Power, in the space of Six Days and all very Good, Pro. 16. 4. 1 Cor. 1. 16. Gen. 1. Heb. 11. 3.

### HEAD 3.

Of Mans first Estate of Holy Conformity to God, and happy Communion, with and Enjoyment of Him, his only Center and Rest, Psa. 116, 7. God is a Holy and Blessed God, and Man at first resembled Him, for then he was a Holy and Blessed Creature, Gen. 5. 1, 2. Luke 3, 38, to Rom. 8, 29. Eph. 4, 24. 1 Joh. 3, 2.

Art. 1. **G**OD Created Man, Male and Female, after his own Image, \* (in Knowledge Righteousness and Holiness,) and Blessed them, and gave them Dominion over the other Creatures, yet subject to Fall, Gen. 1, 26, 27, 28. Col. 3, 10. Ezek. 7 9. Rom. 3, 23.

Content N. B.

\* This fitted Man to serve please glorify and enjoy God so Eph. 2. 10. Col 1. 12. 2 Cor. 5. 17. Jer. 31 34. Ezek. 36, 26.

**M. D.** Man at first had the Law of God Written, in his Heart, and Power to keep it, *Rom. 2. 14. Ezek. 7. 29.*

**Art. 2.** Gods works of Providence, † are his most Holy, Wise and Powerful, Preserving and Governing all his Creatures, and all their Actions, *Psa. 145, 17, and 103, 19. Hab. 1, 3. Mat. 10, 31.*

**Art. 3.** All our Comforts and Crosses comes from God's Hand, *Job. 2. 10.*

*Thus far of God's General Government, next is his Special Government, of his Creature, Servant and Subject, Man by a Covenant of Works.*

**Art. 1.** When God had Created Man, he enter'd into a Covenant of Life with Him; upon Condition of Perfect Obedience, forbidding him to Eat of the Tree of Knowledge, of Good and Evil upon pain of Death, *Gal. 3, 12. Gen 2. 17.*

**Art. 2.** The Branches of this Law, Covenant were  
1<sup>st</sup>. Do. 2<sup>dly</sup>. Live, everlasting Life, is Promised to him, and in him, to his Posterity upon Condition of Perfect and Personal Obedience, *Gal. 3, 12. 3<sup>dly</sup>. In case of Sin, Death of all Kinds is threatened to him and his Seed, Gal. 3, 12. Gen 2, 17. Here Justice required of Man. 1<sup>st</sup>. Perfect Obedience. 2<sup>dly</sup>. Death in case of Sin, see *Ips. 42, 31.**

**Art. 3.** The natural Adam, being a publick Head, Representative and common Person, (or Parent) and Root in the Covenants of Works, was a figure of the Second, and Supernatural Adams Headship, in the Covenant of Grace, (the one convey Sin and Death to his Covenant Seed, and the other Righteousness and Life,) *Rom 5, 14, 21. 1 Cor. 15, 21, 22, 44, 49. Heb 7, 22.*

**HEAD. 4**

---

† The end is. 1<sup>st</sup>. His own Glory. 2<sup>dly</sup>. Peoples Good. 3<sup>dly</sup>. Confusing of their Enemies.



## HEAD IV.

Man's Second and opposite State, Viz. of Sin and Misery; thus far of the first Part of God's special Government of Man, which consists in prescribing a Law; the other follows in Ordination, or ordering of the Events, Viz. 1st. Man's Apostacy, or Fall by Sin, in the abuse of his Free-Will. 2dly. And restoring, recovery and return by free Grace, in both which God's Decrees are executed, Eph. 1. 11.

B. 1. The Cause of the Fall, Adam's first Sin, &c. 2dly. Propagation. 3dly. Parts, Fruits, Effects and Consequences, Viz. Two great Evils: First, Of Sin. Secondly, Of Punishment.

Art. 1. **O**UR First Parents<sup>\*</sup> being left to the freedom of their own Will, through Satan's temptation, fell from the excellent, holy<sup>†</sup> and happy Estate wherein they were created, by sinning against God, Gen. 3. 2 Cor. 11. 3. Eccl. 7 29. Rom. 3. 23.

Art. 2. That all our Salvation from Election to Glorification, depend not on Man's Free-will, but on God's free super-natural and special Grace, (that it might be sure) Rom. 4. 16. 1 Cor. 15. 10. Eph. 2. 8, 9.

Art. 3. That if Men could believe; repent, and do good Works, by a Free-will, or general or common grace, and concurrence of God, then God would be robbed of his Glory in two Branches of his Worship, viz. Prayer and Praises for special Grace, Jer. 31. 18. Thes. 2. 13. 1 Cor. 4. 7.

Art. 4. Tho' fallen Man is a free Agent in his Natural Actions, and hath a Free-will to that which is evil and Sinful; yet by his Fall into a State of Sin and Death, he hath lost all Ability of Will, and is altogether opposite and averse to all Spiritual and Super-natural Good accompanying Salvation, and wholly inclined to all Evil, and that continually till the

C 3

Super-

\* The first Glory, our Nature is lost by Sin. Rom. 3. 23.

† Their Sin God was pleased to permit, having purposed to order it to his own Glory, Rom. 11. 32.

Super-natural and Regenerating Grace of God by Christ prevent him, by infusing, out of Christ's Grace, Fulness, Life, and all Habits of saving Grace, (and so quicken and raise him up to newness of Life) that he may have a good Will; and working with him by assisting Grace, and actual influence of his Spirit, when he have a good Will, without which he cannot have Life, nor put forth the lively Acts of Faith, Conversion or Obedience: Thus God by his uniting, infusing, quickning, regenerating and assisting Operations of Grace alone, enables him freely to will, and to do, that which is spiritually good, *Gen. 6. 5. Rom. 5. 6. and 8. 7, 8. 1 Cor. 3. 5. John 1. 13, 16. and 15. 5. Ps. 110. 3. Gal. 5. 25. Phil. 2. 13.*

*Art. 5.* Sin, is any want (in Nature and Life) of Conformity to, or Transgression of any Law of God, given as a Rule to Man, *1 John 3. 4. Rom. 4. 15.*

*Art. 6.* The Sin whereby [our] First Parents fell from the Estate wherein they were created, was their eating of the forbidden Fruit, *Gen. 3. 6, 12.*

*Art. 7.* The Covenant of Works being made with Adam, not only for himself, but for his Posterity, all Mankind descending from him by ordinary Generation, sinned [in] him, and fell [with] him, in [that] first Transgression, *Gen. 2. 16, 17. Rom. 5. 12. 1 Cor. 3. 5, 21, 22.*

*Art. 8.* We were in him, as Members in their Head federally, as Debtors in their Surety, and seminally as Children in his Loyns, and as Branches in their Roots, *Gen. 2. 16, 17. Rom. 5. 1 Cor. 15. Acts 17. 26. Gen. 5. 3. with 25. 23. Psal. 66. 6. Hos. 12. 4. Heb. 7. 9. 10. 14. Rom. 6. 4. 11. Eph. 2. 5. 6. Heb. 7. 22.*

*Art. 9.* Adam's Guilt and Corruption descend by Union and Communion with him, *Rom. 5. 1 Cor. 15.*

*Art*

---

\* In Sin is, 1<sup>st</sup>. The Offence of God, which is the Fault of Sin, transferring the Precept or Rule, *Yam. 5. 16. 2dly.* The Obligation to Eternal Punishment; thereupon is the Guilt of Sin. *Rom. 3. 19. 3dly.* The insistent and powerful vicious Inclinations to Evil, polluting the Soul, is the Corruption or Infection of Sin, *Psal. 14. 3. Eph. 1. 15.*

**Art. 10.** Union with him is the great Reason and Cause of (partaking of his Sin and Death, which is our) Communion with him, *Rom. 5.*

**Art. 11.** Adam's first Sin is propagated by the Channel or Means of a Law, (Covenant) Imputation, and is corrupt and depraved Nature and Image, by natural Generation, *Gen. 2. 17. and 5. 3. Rom. 5-19. Eph. 3. Job. 14. 4. Psal. 51. 5.*

**Art. 12.** This Imputation is Just, because if he had stood, all his Posterity had stood, and been Righteous and Happy with him, by Imputation of his Righteousness, so he falling, all should fall by Imputation of his Sin, *Rom. 5. 1 Cor. 15.*

**Art. 13.** God may as well ground an Imputation of Guilt on a Natural Union, as he doth of Righteousness, on our spiritual and supernatural Union with Christ, *2 Cor. 5. 19, 21. Rom. 5. 17, 18, 19. and 4. 6.*

**Art. 14.** The United to Adam, in their Communion with him, do partake of his Sin and Death, *Rom. 5. 12.*

**Art. 15.** The Fall brought Mankind into an Estate of Sin and Misery, *Rom. 3. 12.*

**Art. 16.** All Mankind, by Nature, are in a very sinful condition; for the sinfulness of that State whereinto man fell, consists in the Guilt of Adam's [first] Sin] the want of [Original Righteousness] and the Corruption of his whole Nature, which is commonly called [Original Sin,] together with all actual Transgressions that proceed from it, (as an impure Principle and Fountain) *Rom. 5. 12, 19. and 3. 9, 19. Eph. 2. 1, 3. Psal. 51. 5. Mat. 15. 19, 20. and 12. 35. Jer. 6. 7.*

**Art. 17.** All Mankind, by Nature, are in a very miserable condition; For all Mankind by their Fall lost Communion with God, are under his Wrath and Curse, and made liable to all the Miseries of this Life, to death it self, and to the Pains of Hell for ever, (all which every Sin deserveth) *Gen. 3. 8, 10, 24. Eph. 2. 3. 1. 3. 10. Lam. 3. 39. Rom. 6. 23. Mat. 25. 41, 46.*

*Art.*

---

A two-fold Estate, 1<sup>st</sup>. Of Sin. 2<sup>dly</sup>. Misery.

*Art. 18.* Sin is the worst of Evils, for it cut off Man's Mind, Will, Affections, Practice and End from God, and have changed the Object of our greatest Desires, contents and Joys into Matter of greatest Terror, *Jer. 2. 19. Rom. 7. 13. Psal. 42. 1. and 116. 7. and 43. 4. and 16. 11. & 77. 15. Gen. 3. 8, 10.*

## H E A D V.

*Of Man's third and opposite Estate, Viz. Of supernatural Holiness and Happiness, John 10. 10. after the Fall of Man by Sin, in the abuse of his Free-Will; it follows that we see and consider his rising again, and return by free Grace, in a New Covenant, and the \* second Adam's Redemption, and its † Application, which are the two Ways and Parts of Man's Recovery, Deliverance and Salvation, in and by the Scripture Revelation of this great and wonderful Point, Truth and Mystery: We learn much of the New Covenant, Mediatorial Glory of the Second Adam. 1st. His Person. 2dly. Offices. 3dly. And Benefits in Grace and Glory, Job. 33. 24. Psal. 89. 19. Hof. 13. 9. Rom. 5. 15. 21. Eph 3. 8. Col. 2. 19. and 3. 3, 4, 11.*

*Art. 1.* **G**OD having out of his meer Good Pleasure from all Eternity, elected some to everlasting Life, did enter into a \* Covenant of Grace, to deliver them, (not others) out of the Estate of Sin and Misery, and to bring them (not others) into an Estate of Salvation by a Redeemer, *Ephes. 1. 4. Rom. 3. 21, 22. Gal. 3. 21, 22. Isa. 49. 6, 8.*

N. B. Man

\* The primitive lost Glory of our Nature, is restored to the Nature of Man in the Son of God, *Luke 1. 31, 35. Psal. 45. 2.* and by him to the Persons of Men. *1 Cor. 8. 6. John 1. 13. 16.*

† Christ restores all lost by Sin, and with great Advantage. To allude to *Psal. 69. 4. and 23. 3. John 10. 10. Rom. 5. 15, 17, 20.*

\* In this Covenant way, and by Vertue of it, the Elect are saved; this is the decreed Way and Means of accomplishing the end of Election.

N. B. Man having forfeited and made himself unable of Life by the Breach of the first Covenant, God made a new Covenant.

Art. 2. The Covenant of Grace was made with Christ as a *Second Adam*, and in, and through him, with the Elect, as his (Covenant) Seed, *Rom. 5. 14, 21. and 4. 16. Gal. 3. 16, 29. Isa. 42. and 49. and 53. 10. Zech. 6. 13. and 9. 11. See Heb. 1. 2. with Rom. 8. 17. and Luke 3. 22. & 22. 15, 20.*

Art. 3. The Sum and Substance of this Covenant of Grace is in *Jer. 31. 33, 34. i. e. I will be their God; i. e. I will save, justify, sanctify and glorify them, as Isa. 45. 1, 25. Ezek. 36. 25, 26. Jam. 2. 5. And they shall be my people, i. e. My believing, repenting, obedient and persevering People, as Isa. 51. 5. & 40. 21. Zech. 12. 10. Jer. 36. 27. Jer. 24. 7. and 32. 40.*

N. B. The Holy Scripture mentions, *1st. A hidden, 2. 1. 2. 2 Tim. 1. 9. Gal. 3. 3. Eph. 3. 9. Psal. 103. 17. 3. 1. 2. 2 Tim. 1. 9. Gal. 3. 3. Eph. 3. 9. Psal. 103. 17. 4. 1. 2. 2 Tim. 1. 9. Gal. 3. 3. Eph. 3. 9. Psal. 103. 17.* And revealed state of this Covenant, which is ever since the first Promise, *Gen. 3. 15, with 2 Tim. 1. 10.*

Art. 4. It is founded on Christ's Mediatory Obedience unto Death, as the Meritorious Condition or Cause of Redemption, and all new Covenant Benefits, *Luke 22. 20. 2 Cor. 1. 21.*

Art. 5. Here Christ and all Graces, and all Salvation Benefits are (not conditionally, but) freely promised and given, *Rom. 8. 32. 1 Cor. 2. 12. Acts 13. 34.*

Art. 6. Redemption is included in, and a Benefit fit, *Luke 1. 68, 75. Isa. 42, &c.*

Art. 7. It obliged the Son of God to be a Redeemer of God's Elect, and so apply it to them, *Joh. 10. 15, 16, 28.*

Art. 8. It is in its Salvation Benefits peculiar to the Elect, *Psal. 89. 3. Gal. 3. 16, 29. 2 Tim. 2. 10. Eph. 1. 3, 4.*

Art. 9. The Signs and Evidences of an Interest in it, *1st, Faith, Heb. 11. 9. Gal. 3. 9. Secondly, Love, 1 Joh. 3. 1, 8. Thirdly, Filial Fear, Jer. 32. 40. Fourthly, Repentance and Dispositions to Obedience, Zech. 12. 10. Jer. 31. 34.*

Next is the Person of the New Covenant, Second Adam, Mediator, Surety, Peace-maker for, and Redeemer and Saviour of (the chosen Part) Apostate and lost Mankind.

*Art. 1.* The only Mediator of the Covenant of Grace, Redeemer and Saviour of God's Elect, is the Lord Jesus Christ, who being the Eternal Son of God (in order to, and that he might redeem the Elect) became Man, and so was, and continueth to be God and Man in two distinct Natures, and one Person for ever, 1 *Tim* 2 5, 6. *John* 1 14. *Gal* 4 4. *Rom* 9 *Col* 2 9. *Heb* 7 24, 25.

*N. B.* The Son of God assumed and exalted the Nature of Man, that he might save and exalt the Persons of Men; our Nature subsists in personal Union with the Person of the Son of God: A Dignity above the whole Creation. *John* 3 34. *Col* 1 5.

*Art. 2.* Christ the Eternal Son of God in the fulness of Time, became Man by taking to himself a true Body, and a reasonable Soul, being conceived by the Power of the Holy Ghost, in the Womb of the Virgin Mary, of her Substance, and Born of her, yet without Sin. *Luk* 1 31, 35. *Gal* 4 4. *Mat* 26 38. *Heb* 2 14. & 7. 26.

Thus far of the Mediatorial Person of Christ; his Office follows.

*Art. 1.* Christ is every way fit for his general Office of a Mediator, Redeemer and Saviour, and for his particular Offices (which are its Branches, and by them he executeth his general Office) for he is fitted,

1<sup>st</sup>. With a fitness of Nature's † being God and Man,

*Col* 2.

\* Yet by the Vertue of Christ's actual Redemption, the Old Testament-Believers were saved, *Rev* 13 8. *Heb* 9 12, 15, and 13 8. *Rom* 3 25. *Acts* 15 11.

† Christ in the Work of Mediation, acteth according to both Natures: Our Redemption was wrought by two Natures in one Person. *John* 10 18. *Heb* 9 14. *Acts* 20 28. & *Joh* 3 16. *N. B.* It is in, and by this One and Only Mediator, that God, Most High, holds all his Interchange with the Works of his Hands. 1 *Cor* 8 6.



Col. 2. 9. 2dly. Of Office-Authority, being willed and Authorized thereto by an Eternal Call, Command, Election, Ordination and Covenant, Agreement, Prov. 23. Heb. 5. 4. and 10. 7. Isa. 43 1, 6 Job 10 18. 1 Pet 20. Zech. 6. 13. And by a temporal investiture, Mission, and setting apart, Gal. 4. 4. Luke 3 22. and 4. 18. with 2 49. Job 17 4. and 10 18, 38. and 6 27, 36.

Art. 2. Christ as our New Covenant Publick, Head Mediator, Redeemer and Saviour, executeth the particular Offices of a New Covenant and Mediatory Prophet, Priest and King of his Church, both in his State of Humiliation and Exaltation, Acts 3 22. Heb 15. and 7 16. & 12 25.

N. B. Christ in his Mediatory Obedience is God's Way to Man, and Man's Way from Sin and Death to Union, and Communion with God, John 14 6. 1 Cor 6.

Art. 3. Christ executeth the Office of a Prophet, in revealing to us by his Word and Spirit, the whole Mind, Will, and Truth of God concerning his Glory and our Salvation, Faith and Practice, John 15 10. & 20 31. & 14 26.

Art. 4. Christ executeth the Office of a Priest, in his once offering up of himself a Sacrifice to satisfy Divine Justice, and reconcile us to God, and in making continual Intercession for us, Heb 9 14 28. & 2 17. & 7 24, 25.

N. B. The same Nature that served, suffered, and by Vertue of the Personal Union, satisfy'd, Col 1 20.

Art. 5. Christ's active Obedience to the preceptive Part of the Law satisfy'd, commanding Justice, and merited everlasting Life for us, Rom 5 19. & 8 4. and 10 4, 5. Mat 5 17. John 15 9, 10.

And his Passive Obedience in bearing the Penalty and Curse due to Sin, satisfy'd threatening Justice, and Merited

† Christ Obeyed as Man, and his Divinity gave infinite and eternal Value, Dignity and Merit, to that Obedience; and so was fully answerable to the Justice offended, 1 Cor. 2. 2. John 3. 16. Acts 20. 28.

Merited our Deliverance from Sin, and its Guilt and Punishment, *Phil 2 8. Gal 3 13. 1 Thes 1 10.*

**N. B.** Redemption is the Satisfaction made, or the Price paid to Justice for Man's Deliverance by a Redeemer, according to a Covenant between him and the Father, *1 Cor 6 20. 1 Tim 2 5, 6. Luke 1 68, 25. 42 6, 7. & 49 3, 9. & 53 10, 11, 12. Ezek 9 11.*

**Art. 6.** That Redemption and Salvation by Christ's active and passive Obedience unto Death, \* or that this valuable Acceptable, Satisfactory, Meritorious and Sinner redeeming and delivering Price was not paid to the Justice of God for the Life, Ransom Freedom Deliverance and Salvation of every Person of Mankind. There was no possibility for Christ's redeeming, by his Death all Mankind. For, *First*, There was an unalterable Decree to the contrary, *Rom 9 32. Psal 69 22, Jude 4. 1 Pet 2 8.* *Secondly*, He had no Commission for it, *John 17 2, 9.* *Thirdly*, Multitudes were unalterably damned in Hell, when he dy'd, *1 Pet. 3. 19. Job 7. 4thly*, Those whom he redeems by Price, he converts by Power, and saves them from the Iniquity of their Wills. *Psal 110 3. Tit. 2 14.*

**N. B.** *First*, The moving Cause was God's Free-will Love and Grace, *Job 33 24. Heb 10 7.* *Secondly*, Meritorious Cause is Christ's Suretyship, Righteousness and Obedience unto Death, as the Way and Means infinite Wisdom, contrived and pitched upon, *Ps 89 19. Job 33. 24.* *Thirdly*, The final Cause is the Glory of God, in Man's Salvation, *Isa 40. 5. with Luke 3. 6.*

**Art. 7.** The Signs and Evidence of our Interest in this Redemption, are *First*, Faith, *Gal. 2. 20.* *2dly*, Repentance, *Isa 35. 10. Tit. 2. 14. Eph 5 23 26.* *3dly*, Filial Fear, *Job. 1. 1. with Job 25.*

**N. B.** Christ's Mediatorial Obedience removed all the Bars of Union and Communion with God, and God with Man, *Ps. 118.* Sin against God, and Wrath against man; So making Peace, *1 Thes. 1. 10. Heb. 9. 24. Gal 3 13.*

\* Is not general but particular.

Art. 8. Christ executeth the Office of a King of his Church, in calling (by his Word and Spirit) out of the World, a People to himself, and in giving them sufficient Officers and Laws, by which he visibly governs them, and defending and restraining, punishing and conquering all his and their Enemies, *Mat. 15. 14. Eph. 4. 11, 12. Isa. 33. 22. and 32. 1, 2. 1 Cor. 12. 28. Psal. 110. Thus far of Christ's Person and Offices; the Parts of Redemption follows, Viz. 1st. The Humiliation of Christ our Mediator, 2dly. And his Exaltation, in both which he is to be considered as a Mediatory publick Head of his Church, Eph. 6. John 14. 3. Heb. 9. 12, 14. Rom. 4. 25.*

Art. 1. Christ's Mediatory Humiliation, for our sakes consisted in his being Born, and that in a low Condition, made under the Law, (that he might perfectly fulfil it) undergoing the Miseries of this Life, the Wrath of God, and the cursed Death of the Cross, being buried, and continuing under the Power of Death for a time, *Luke 2. 7. Gal. 4. 4. Isa. 42. 21. and 3. Mat. 27. 46. Phil. 2. 8. 1 Cor. 15. 4. Mat. 2. 24. Mat. 40.*

Art. 2. The End of it is Satisfaction † and Merit, *1 Cor. 1. 20. Heb. 9. 12.*

Art. 3. Christ's Mediatory Exaltation consisteth in his rising again from the Dead on the Third Day, ascending up into Heaven, in sitting on the right Hand of God the Father, and in coming to judge the World at the last day, *1 Cor. 15. 4. Mat. 16. 19. Luke 2. 26. Mat. 1. 11. and 17. 31.*

Art. 4. The End of it was Possession, Intercession and Application, *John 17. 5. and 14. 3. Psal. 68. 18. Mat. 2. 33. Heb. 9. 24. John 14. 19. Rom. 4. 25. &c. 5. 10.*

Art. 5. The Person of Christ was humble and exalted in his Humane Nature, *John 3. 13. Mat. 26. 3. Luke 26. Heb. 4. 14. Eph. 4. 9, 10.*

So much of Redemption. The Application of the same Redemption, *1 Cor. 1. 2. 1. 12. 2. 20. 3. 1. 4. 15. 5. 1. 6. 1. 7. 1. 8. 1. 9. 1. 10. 1. 11. 1. 12. 1. 13. 1. 14. 1. 15. 1. 16. 1. 17. 1. 18. 1. 19. 1. 20. 1. 21. 1. 22. 1. 23. 1. 24. 1. 25. 1. 26. 1. 27. 1. 28. 1. 29. 1. 30. 1. 31. 1. 32. 1. 33. 1. 34. 1. 35. 1. 36. 1. 37. 1. 38. 1. 39. 1. 40. 1. 41. 1. 42. 1. 43. 1. 44. 1. 45. 1. 46. 1. 47. 1. 48. 1. 49. 1. 50. 1. 51. 1. 52. 1. 53. 1. 54. 1. 55. 1. 56. 1. 57. 1. 58. 1. 59. 1. 60. 1. 61. 1. 62. 1. 63. 1. 64. 1. 65. 1. 66. 1. 67. 1. 68. 1. 69. 1. 70. 1. 71. 1. 72. 1. 73. 1. 74. 1. 75. 1. 76. 1. 77. 1. 78. 1. 79. 1. 80. 1. 81. 1. 82. 1. 83. 1. 84. 1. 85. 1. 86. 1. 87. 1. 88. 1. 89. 1. 90. 1. 91. 1. 92. 1. 93. 1. 94. 1. 95. 1. 96. 1. 97. 1. 98. 1. 99. 1. 100. 1.*

Christ offereth for our Salvation in both Worlds, 1st. On Earth, 2dly. In Heaven. † N. B. The Nature of God being so Person, and the Counsel and Covenant will of God so free, Undertaking and Performance, made acceptable, satisfactory and Meritorious, *Zech. 6. 12, 13.*

redemption, follows in its Means, Subjects, Parts and Benefits in Grace and Glory, Psal 68 18.

Art. 1. The outward and ordinary Means of Grace whereby Christ communicateth to us the Benefits of Redemption are his Ordinances, all which are (by quickning and assisting Operations of Grace) made effectual to the Elect (not to others) for their Salvation, 1 Thes. 1 4, 9. Rom. 1 16.

Art. 2. God's Ordinances do not become effectual means of Salvation (Conversion, Edification and Comfort) from any Vertue in them, or in him that doth administer them, but only by the Blessing of Christ and the efficacious working of his Spirit [in] them that by Faith receive them, Acts 8 13 22. and 11. 2. 2 Cor 3 6, 7. Gal 5 25.

Art. 3. The Benefits, Fruits and Effects of Christ's Mediatorship, and that by his mediatorial Obedience unto Death, he hath merited, purchased, and procured for his Elect, are Peace, Redemption, and all other Benefits of the Covenant of Grace. Heb 19 12.

Art. 4. The Subjects of God's gracious Application are the Elect, given to, and purchased by Christ, 1 Cor 10 16, 17. John 10 16, 18. and 17 2.

Art. 5. The Catholick or universal invisible, mystical Body or Church of Christ consisteth of all the Elect, effectually called, and by the Spirit united to Christ, the Head thereof, i. e. Of all true Believers, and saved ones in Heaven and Earth, Eph 5 23. 1 Cor 12 13. Heb 12 23. † Rom. 8 9. and 16 7. Eph 2 1, 3, 13, 17.

Art. 6. Out of this Church or Company, there is no Salvation, Rom 11 7. Eph 5 23. 2 Tim 2 10.

Art.

• New Covenant Salvation Benefits are, 1st. In Christ, the new Covenant, Head, Root and Treasury, Col. 1 19.

2dly. Through him merited, Rom. 3 24. 3dly. And by him in effectual Application in due time, Phil. 1 2. Rev. 1 1. John 1 16. Rom. 3 22. and 5 18. John 10 28.

† Our Salvation lay in a kind Design and Covenant from eternity, and the Elect had a Purpose and Grace given them by Christ, 2 Tim. 1 9. and in the Vertue of, and according to, which, is a timely Application by the Spirit, 2 Tim. 1 9. Eph 1 13.

*Art. 7.* We are made Partakers of the Redemption purchased by Christ [for] us, by the effectual Application of it [to] us, by his holy Spirit, *Tit* 3 5.

*Art. 8.* The Spirit applieth to us the Redemption purchased by Christ for us, by working Faith in us, and thereby uniting us to Christ in our effectual calling, *Ep* 1. 13, 14. and *Tit*. 2 3; *John* 6. 37. *1 Cor* 12 13. and 19.

Next follows the Parts of Application, Viz. First, Union with Christ. Secondly, And Communion of the Benefits that flow from that Union, *Phil* 3. 9.

*Art. 1.* The special \* Benefits that the Members of the invisible Church, by Christ, enjoy, are Union and Communion with him in Grace and Glory, *Eph* 2 5, 6. *John* 17 21, 24.

*Art. 2.* The Spirit in due time makes Application, 1<sup>st</sup>. By Union of the Soul to Christ. 2<sup>dly</sup>. By Communion, or Communication of the Benefits of Christ to the Soul, *1 Cor* 12 13. *John* 1 13, 16.

*Art. 3.* The real and invisible Bond of this Spiritual Union is the Spirit of Christ. *1 Cor* 6 17. *Eph* 4 4.

*Art. 4.* The Union the Elect have with Christ, is the Work of his Spirit, whereby they are spiritually and inseparably joined to Christ, as their Head, Husband and Root, and obtain an Interest in him, and his Blessings, and derive Spiritual Life, Actings, growth, and all new Covenant Benefits from him, which does in their effectual Calling, *1 Cor* 6 17 and 12 13. and *1*. 2, 9, 30. *1 John* 3. 24. and 5 12; *John* 15 5, 7. *Revel* 22. 16. *John* 1. 13, 16.

*Art. 5.* Jesus Christ, by his Spirit, first unites a Sinner to himself, and in uniting, by his Spirit, gives the Grace of Faith; † and by the same Spirit, he enables the Sinner to lay hold upon Jesus Christ by Faith, whereby

E 2

\* Christ redeems and saves us. 1<sup>st</sup>. By meriting and redeeming Benefits for us, *Heb*. 9. 12. 2<sup>dly</sup>. By bestowing a merited Justification, Sanctification, and Glorification on us.

† In Regeneration Union, passively receive Christ's Spirit, Grace and Life together, or at once, *John* 1. 13, 16.



whereby the Union is consummated on both parts, *Ph* 3 12. *Ezek.* 36 6. *Heb.* 12 2. *Ezek.* 36. 26, 27. *Rom.* 7. *John* 3. 33, 36.

*Art.* 6. Our first entrance and Admission (out of state of Nature) into a state of Grace, is our Regeneration or vital Union with Jesus Christ, *Eph.* 2 1. *Al* 13 14. *Col.* 1 13. *1 John* 3 14.

*Art.* 7. By uniting, infusing and quickning Operations of Grace, we are regenerated and have Life, and by assisting Operations of \* Grace, we have the lively Acts of Faith, Repentance, Conversion and Obedience. *Eph* 2 1, 10. *Gal* 5 25. *Psal* 119 25, 32. *Cant.* 1 4. and 4 16. *John* 6 45.

*Art.* 8. This work of supernatural and saving Grace in the Soul, cuts off the Mind, Will, Affections, Practices and End from Sin, and turns them to, and sets them upon God their first Object, Centre and Rest, *2 Cor* 5 17. *Psal* 1 16 1, 7. And so may well be called a good Work, *Phil.* 1 6.

*Art.* 9. To be begotten and born of God, is to be regenerated by the Spirit, *James* 1 18. *John* 1 13. and 3 35.

*Art.* 10. Regeneration† (which is our passive Vocation,) is the renewing of the Holy Ghost, *Tic.* 3 5. *Eph.* 2 10. *Col* 1 13. *1 John* 3 14.

*Art.* 11. Elect Infants dying in Infancy, are regenerated and saved by Christ, through the Spirit, and have Faith seminally, tho' not actually, *Gen* 27 7. *Luke* 1 25. and 18 16. For see *1 John* 5. 12. *John* 3 36.

*Art.* 12. The Signs and Evidences of Union are, 1<sup>st</sup>. Spiritual Life and Regeneration, *1 John* 5 12. *2 Cor.* 5. 17. 2<sup>dly</sup>. Faith, *John* 6 55. 3<sup>dly</sup>. Love, *1 John* 4 12, 16. 4<sup>thly</sup>. Repentance, *1 John* 3 6. *Rom* 8 1.

*Art.* 13. Effectual calling is the Work of God's Almighty Power and free Grace, whereby convincing us of our Sin and Misery (our Disease) inlightning our

\* Being moved, we move; being acted, we act, as *Al* 17 23. *John* 14 5.

† Whereby we partake of Holiness, which is the Nature, Life and Likeness of God. *John* 1 13, 16. with *Gen* 5 3. *Eph.* 4 18. *Rev.* 14 1. See *Heb.* 12. 14.



our Minds in the Knowledge of Christ (the remedy)  
and renewing our Wills, he doth perswade and en-  
able us to embrace and accept of Jesus Christ freely re-  
vealed, propounded and conveyed to us in the graci-  
ous Call and Invitation of the Gospel, *John 6 45.*

Art. 14. The Parts of Vocation of the Soul to Christ.  
1<sup>st</sup>. God's gracious Call and Invitation in the  
Gospel, *Isa 45. 24.* and *55 1.* *John 7 37.* *Rev. 22 17.* *Mat*  
28. And 2<sup>dlly</sup>. The Souls actual coming unto  
Christ upon Call, (he is made freely willing and able  
to hear, answer and obey the call) *Jer 3 21.* *2 Tim. 1 9.*  
*Isa 2 37.* and *16 18.* *John 6. 37.* *Exek 36 26, 27.* *John*  
*44, 45.* *Phil. 2 13.* *Isa 55 5.* *1 Pet. 2 9.*

Art. 15. In this is our Spiritual and Marriage Union  
with Christ, *Hos. 2. 19, 20.* *Para. 11 30.* *1 Cor 1 9.*

Art. 16. All under the Word are outwardly called,  
exhorted, and invited to Faith and Repentance, but  
none effectually but the elect, *Mat. 20 16.* and *9. 13.*

*B. Rom. 9 16.* *Jer 6. 16.* which shew we cannot deserve  
special Grace, and without which, moral Persuasions  
are not sufficient to convert Persons.

Art. 17. In this Work of Faith with Power, God in  
Jesus Christ, takes us from a state of Nature, into a  
state of Grace and Union with Jesus Christ, the se-  
cond Adam, *2 Thes. 1 11.* *Phil 3 14.* *Col. 1 13.* *1 John*  
*14. 1 Pet. 2. 9.*

Art. 18. The Signs and Evidences of effectual cal-  
ling. And 1<sup>st</sup>. Faith, *Isa 55 5.* 2<sup>dlly</sup>. Love, *Rom 8. 28.*  
3<sup>dlly</sup>. Conversion, which is a turning from Sin by  
Christ (as the Way, Home) unto God, *Ps. 118.* To  
his Government, as our rightful Sovereign, *Psal 119*  
*5. and 145 1.* 2<sup>dlly</sup>. To his Glory as our best and last  
end, *Rom 14 8.* 3<sup>dlly</sup>. To a Blessed Communion with  
him as our chiefest Good, and All-sufficient Happi-  
ness,

E 3

Hereby we are made willing and able freely to Answer  
Call, and to accept and embrace Christ and Salvation by  
him; it is not from any thing fore-seen in Man.  
The Soul comes most freely, being made willing by  
him alone.

ness, Centre and Rest, *Acts* 11 21. and 15 3. *John* 14  
*Psal.* 43. 4. and 116. 7.

*Art.* 19. Union with Christ is the great Ground, Reason and Cause of communion with him, *Eph* 1. 3.  
*1 Tim.* 1. 5. *John* 1 16. and 6 17. *1 Cor* 1 2, 9, 30.

*Next is the Second Part of Application, Viz. Communion with Christ, or the communication of the Benefits of Christ unto the Soul, John* 1 16.

*Art.* 1. The united to Christ in their Communion with him, do partake of the new Covenant or Gospel and saving Grace of Faith in Jesus Christ, where we receive and rest upon him alone for Salvation, he is freely † revealed and propounded and given us in the Gospel, *1 Cor* 4. 13. *John* 1 12. *Cant* 8. *Phil.* 3. 9. *Rom* 8 32. *1 Cor* 2 12. *Eph.* 2 8, 9.

*Art.* 2. The Spirit freely infuse this Grace, and enableth to the exercise thereof, in the lively Acts of Faith in receiving, coming to, resting and living upon Christ, *Gal* 5 25. *1 Pet* 2 3, 4. *Heb* 12 2. *Gal* 2 20.

*Art.* 3. Spiritual or vital Union is not before Grace or gift of Faith, but before the Act or Exercise of it (upon its various Objects, *Viz.* God his Attributes, Promises, Precepts, Threatnings, and Christ his Person, Offices and Merits) *John* 1 12, 13, 16. *1 John* 5. 1. *John* 6 40. and 11 26. *Exod* 34 6, 7. *Rom.* 4. 20. *Heb* 11 13. *Psal* 119 66. *Eph* 2 3. *Rom* 3 25.

*Art.* 4. To live by Faith is daily to fetch in Joy and Peace from God's Promises and Christ's Merits, *John* 6 56. *Gal* 2 20. *Rom* 1 17. *Psal* 27 13. and 118. *Isa* 66 11.

*Art.* 5. The Signs and Evidences of true Faith  
 1<sup>st</sup>. A high esteem of Christ, *1 Pet.* 2. 7. *daily.* *1 Pet* 1 8. *Gal* 5. 6. *daily.* Repentance, *Zeck* 12 10. 11 21. *daily.* Grief for the weakness of Faith, and desires to believe more strongly, *Mark* 9 24. *Luke* 17 34.

*Art.* 6. Faith is a Witness and Evidence, *1 John* 5 10.  
 1<sup>st</sup>. Of Persons Interest in God's Choice, *Tit.* 1 2. *daily.* Covenant, *Gal* 3 9. *daily.* Justification, *Acts* 13 38.

† Not Conditionally, *Acts* 13. 34. *Rom* 3 24. *1 Cor.* 15. 17.

nd 10 43. and 26 18. Rom 5 1. and 3 22. and 10 4.  
 4thly. Adoption, John 1 12. Gal 3 26. 5thly. Sancti-  
 fication, Acts 20 30. 6thly. Acceptance, Heb 11 5. Gen.  
 4. 7thly. Perseverance, 1 Pet 3 4, 9. 8thly. And Glo-  
 rification, Jam. 2 5. Acts 13 48. John 6. 39, 40. 2 Thes.  
 10.

Art. 7. The united to Christ in their Communion  
 with him, do partake of the new Covenant or Gospel  
 and saving Grace of Repentance unto Life and Salva-  
 tion, whereby a Sinner out of a true (or believing)  
 Sense and Conviction of his Sin, and Apprehension of  
 the pardoning Mercy of God in Christ, doth with  
 grief for, and hatred of his Sin, turn from it unto  
 God, with full purpose of Desire, Endeavour and Re-  
 solution, after new Obedience, Acts 11. 18. 2 Cor. 7.  
 10. Acts 2 37. and 26 18. Job 2 22 13. Jer. 31 18, 19.  
 Psal. 119 59, 115.

Art. 8. The Spirit freely infuse and give this Grace,  
 and enab'eth to the exercise thereof in penitential  
 Acts (it is an inward Grace, expressed by outward  
 Actions) Zech 12 10. Acts 5 31. and 11 18. 2 Cor 7.  
 10, 11.

Art. 9. No Sinner may expect Pardon without it,  
 Luke 13. 35. Acts 2. 38. & 3. 19. and 5. 31.

Art. 10. No sin is so great that it can bring dam-  
 nation on those who, truly Repent, Ezek 33. 16.  
 Rom 8 1.

Art. 11. Faith and Repentance are Graces that are  
 freely decreed, promised, purchased, given and wrought,  
 and peculiar to the Elect, Jer. 2. 1. Isa 55. 21. and 26.  
 12. Rom. 8 30.

Art. 12. The Signs and Evidences of true Repen-  
 tance are, 1st. A Hatred of all known Sin, Hos. 14. 2.  
 Psal 119 133. Rom 7 25. 2 Cor 7. 11. 2dly. A love of  
 all known Duties, Rom. 7. 22, 25. Psal. 119. 97, 115.  
 3dly. A spiritual War, they combat with hate, and  
 disallow those Sins they cannot get free from Gal 5.  
 17. Rom. 7. 14, 25.

Art. 13. Those that are effectually called and uni-  
 ted to Christ in their communion with him, do (also)

in

in this Life, partake of Justification \* Adoption, Sanctification, and the several Benefits, which in this life do either accompany or flow from them.

*Art. 14.* Justification is an Act of God's free Grace, wherein he pardoneth all our Sins, and accepteth, (adjudgeth and pronounceth) us righteous to Life eternal, not [for] any thing wrought in us, or done by us, but only [for] the Righteousness (active and passive Obedience performed by Christ himself for us) † of Christ the second Adam imputed to us, and received by Faith alone, *Rom. 3. 24, 25. & 45 6, 7, 8. 2 Cor 5 19, 21. Rom. 5 17, 18, 19. Gal. 2. 16. Phil. 3. 9.*

*Art. 15.* God justifieth us not by imputing Faith to self, the act of believing, or any other Evangelical Obedience to us as our justifying Righteousness, *Rom. 3. 21. & 5. 9, 19.*

*Art. 16.* Faith being imputed is put for Christ's Righteousness (the Object of, and is) Apprehended by Faith, *Rom. 4, 3, 24. So Gal 1 23. & 3. 23, 25. Luke 7 50. Acts 6. 7.*

*Art. 17.* In Justification God makes him that is wicked in himself, just and righteous in Christ, *Rom. 4. 5. 2 Cor 5 21. Col 2. 10.*

*Art. 18.* Persons are declared (before Men) to be righteous by Works, *Jam 2 17, 24, 25. So Luke 7 29, 35. & 10 29. Rom. 3. 4. 1 Tim 3 16. with Rom. 1. 4.*

*Art. 19.* Justification and Sanctification differ. 1<sup>st</sup> God in the one, freely imputeth the righteousness of Christ *Rom 4. 6.* In Sanctification his Spirit freely infuseth Grace, and enableth to the Exercise thereof, *Exek. 36*

\_\_\_\_\_

This is, *first*, in the Decree, *Rom. 8. 30. Gal. 3. 1. Col. 3. 3. Acts 13. 48. Rev 13. 8. 1 Tim. 1. 9.* *2<sup>dly</sup>.* Promise, *Isa. 25. 25. 1<sup>stly</sup>.* Christ, *Isa. 45. 25. 2<sup>dly</sup>.* Faith apprehended, *Rom. 3. 25.* *3<sup>dly</sup>.* After Faith pronounced in the Sentence of the Word, and of the last Judgment, *Acts 13. 19. & 3. 19.*

† It is called the Righteousness of God, *Rom. 1. 17.* and *2. 13.* *1<sup>stly</sup>.* Because possessed by him that is God-man, *2<sup>dly</sup>.* As *Rom. 4. 10.* *3<sup>dly</sup>.* As *Rom. 4. 10.*

|| N.B. The called partake in this Communion, 1<sup>st</sup>. Of a State of Favour with God in Justification and Adoption. *2<sup>dly</sup>.* Of Conformity unto Christ in Sanctification and Glorification.

26, 27. 2dly. The one is perfect at first, *Heb 10 14. Cant 4 7. AEs 13 39. Rom 8. 1.* The other is not perfect in this Life, *1 Thes 3 10. 1 Cor. 13 10. Phil 3 11, 14.* 3dly. We partake of his justifying Righteousness by a new Covenant, gracious Imputation, and of his holy Image by a Spiritual Generation, † or new Birth, *Rom 4, 6, John 1 13, 16. 1 John 5: 1.*

*Art. 20.* We are no sooner united to Christ by the Spirit, but we are perfectly and unchangeably justified, and have a right to eternal Life, *Rom 8 1. Col. 2. 10. 1 John 5: 12.*

*Art. 21.* Good Works follow after Justification; therefore are no Matter, Condition or cause of it, *Gen. 4. 4. 7. Mat. 7 18. Rom 7 4. Eph. 1 6.*

*Art. 22.* Christ did by his Obedience \* unto Death, merit, that our Gospel or imperfect Obedience and good Works should be accepted with God, at his Throne of Grace; but not that they should justify us materially, for see *Rom. 3. 20, 21, 28. and 5, 9, with Eph. 1. 7. Rom. 3. 24. Col. 1. 20. Heb. 12. 24.*

*Art. 23.* Christ's single Obedience justifies us at the Bar of Divine justice in the Law, and at the Throne of Grace, in the new Covenant or Gospel; for exact justice and free Grace is glorified in the Justification of a Sinner, *Rom. 10. 4. and 3. 24, 26.*

*Art. 24.* Some will not submit to this new Covenant, gracious and glorious way of Justification, *Rom. 10. 3.*

*Art. 25.* The Signs and Evidences of Justification are 1st. Sanctification, *1 Cor 6 11.* 2dly. Faith, *AEs 13 39. Rom 3. 22 and 10. 4.* 3dly. Love and Repentance, *Let 7 47. AEs 5. 31. and 16. 18.*

*Art. 26.* Adoption is an act of God's Free-Grace, whereby

† Believers are called the Seed of Christ, in that in due time they descend from him, by a Spiritual Generation and new Birth, *1 Pet. 2. 25. Eph. 5. 30.*

\* In our Communion with Christ, we partake. 1st. Of a Relative change of State, from a State of Condemnation to a State of Salvation in Justification. 2dly. Of a real and inherent change of Dispositions in Man himself in Sanctification.



whereby in, and for his only Son, Jesus Christ's sake we are received into the number, and have a Right to all the Privileges of the Sons of God, 1 *Joh* 3. *Gal* 4. 5. *Eph* 1. 3. *Rom* 8. 17.

*Art.* 27. The Signs and Evidences of Adoption are  
1. The Spirit and Regeneration, *Rom* 8. 14, 15, 16. *Gal* 4. 6. *Joh* 1. 12, 13. 2. Faith, *Joh* 1. 12. *Gal* 6. 3. Love, *Joh* 8. 42. 4. Repentance, *Jer* 31. 18, 19. 5. Sanctified Afflictions, *Heb* 12. 6, 10. *Pla* 119. 71.

*Art.* 28. New Covenant or Gospel Sanctification or Holiness is the work of Gods free Grace whereby we are renewed in the whole Man, after the Image of God (in Christ) and are enabled more and more to dye unto Sin, and live unto Righteousness, 1 *Thes* 2. 13. 1 *Thes* 5. 23. *Eph* 4. 23, 24. *Rom* 6. 4, 5.

*Art.* 29. This is receiv'd from the second Adam who is the new Covenant, Head, Root and Treasury of all Gospel Holiness, 1 *Cor* 1. 30. *Joh* 1. 16. *Col* 1. 19. *Eph* 3. 8.

*Art.* 30. Habitual Grace and Holiness is the new Creature, Seed of God, and inward Man, *Gal* 5. 22. *Joh* 3. 9. *Rom* 7. 22. 2 *Cor* 4. 16.

*Art.* 31. Sanctification is begun in Regeneration and carried on in practical Holiness, and perfected in Glorification, *Phil* 1. 6. *Heb* 12. 23.

*Art.* 32. Justification, Adoption and Sanctification are peculiar to the Elect, *Rom* 8. 33. *Eph* 1. 4. 1 *Pet* 1. 2.

*Art.* 33. The Signs and Evidences of Sanctification are the same as those of Repentance, and see *Art.* 17. and 18.

*Art.* 34. The Benefits which in this Life do accompany or flow from Justification, Adoption, and Sanctification, are, 1. Access to God, *Eph* 2. 18. 2. Accompanying

\* By it we are set apart from the common use of a creature of Sin, to a Holy use in serving God, *1 *Cor* 7. 2.*



tance with him, Eph 1. 6. Gen 4. 4. 3. Assistance from him, 2 Tim 4. 17. 4. Assurance of God's love, Rom 5. 5. Gal 2. 20. 5. Peace of Conscience, Rom 5. 1. Phil 4. 7. 6. Joy in the Holy Ghost, Rom 14. 17. 7. Increase of Grace, Psal 92. 13. Prov 4. 18. 8. And perseverance therein unto the End. Jer 32. 40. 1 Pet 1. 5. and see Rom 8. 28. Heb 1. 14. and 13. 5. Rom 8. 32. 37. 1 Cor 3. 21, 23, 1 Tim. 4. 8. Heb 1. 2. with Rom 8. 17. *O what a great Portion and Dowry do God give with his Son, to the Soul married to him in effectual calling; for, from our Union with Christ, the second Adam, flow all these Spiritual Benefits, Eph 3. 8.*

Art. 35. A true Believer's State, is a confirmed and certain State for Eternity, (yet see, 1 Cor. 10. 12.) it is not Possible that they should Totally or Finally fall away and Perish for ever, John 10. 28. For their perseverance and eternal Salvation is founded on; confirmed, secured and proved by, 1st. God's everlasting Love to them, Rom. 8. 35, 39. Jer. 31. 3. 2dly. Choice of them, Mat 24. 24. 2 Tim 2. 19. Rom 9. 11. and 17. 2. 3dly. Covenant with them and his Faithfulness therein, Jer. 32. 40. 2 Tim 2. 13. 4thly. Christ's perpetual Satisfaction and Intercession, Heb 9. 12, and 7. 25 and 10. 14. Dan. 9. 24. Luke 22. 31. John 14. 19. 5thly. Perpetual Union with him, Hos. 2. 19, 20. 1 Thes. 4. 14. Rev. 15. 13. 6thly. His Spirit and Grace's perpetual abiding in them, 1 John 2. 27, and 3. 9. John 4. 14. 7thly. And the Perpetuity and Sufficiency of preserving, assisting and upholding Grace, Isa. 41. 10. 1 Pet 1. 4, 4. 2 Tim. 4. 17, 18. and see, Rom. 8. 28, 37. Mat. 16. 18. Next is the Members of the invisible Church Communion with Christ in Glory, which is the fourth State and Condition of Man, wherein he is perfectly Holy and Blessed, and see John 10. 10. 2 Cor 4. 17. to illustrate John 2. 20. 1 Kings 10. 2.

Art. 1. *That the perseverance of the Saints depend not upon their own free will, but upon God's perpetual Love, Choice Covenant of Grace, &c. From all which arises the Certainty and Infallibility thereof, 2 Thes. 3. 3. 1 John 2. 19.*

• This perseverance of the Saints depend not upon their own free will, but upon God's perpetual Love, Choice Covenant of Grace, &c. From all which arises the Certainty and Infallibility thereof, 2 Thes. 3. 3. 1 John 2. 19.

*Art. 1.* The Union to Christ in their Communion with him, do partake of a decreed promised purchased Glorification, *Mat. 25. 34. 2 Tim 4. 8. Jas 2. 5.*

*Art. 2.* This is peculiar to the Elect, *Rom 8. 30. Rom 21. 27.*

*Art. 3.* Justification saves, frees and delivers us from the Guilt (and Punishment;) Sanctification, from the Love, Power and Reign; and Glorification, from the being of Sin and all the Evils of the Fall, *Rom 8. 1. Rom 6. 14. Heb 12. 23.*

*Art. 4.* Some Die in Christ and others in Sin, *Rom 14. 13. John 8. 24.*

*Art. 5.* The Soul of Believers are at their Death made perfect in Holiness, and immediately pass into Glory, and their Bodies being still United unto Christ do rest in their Graves till the Resurrection, *Heb 12. 23. Phi 1. 23. Luke 23. 43. 1 Thes 4. 14. 1 Jn 57. Job 19. 26, 27.*

*Art. 6.* In the latter Day, glory, when Pope and Turke are down and the Jews converted, Church Superstition and Persecution shall cease, and the greatest of the Kingdom under the whole Heaven, shall be given to the Saints of the most High, and all Dominions (and Rulers) shall serve and obey him, *Dan 7. 14, 22, 23. Zech 14. 9-21. Rev 10. 6 and 19. 1, 9, and 20. 4 and 21. 1. 2 Pet 3. 13. Acts 3. 21. Rom 8. 19. 21.*

*Art. 7.* At the Resurrection, Believers being raised up in Glory, shall be openly acknowledged and acquitted in the Day of Judgment, and made perfectly blessed in the full vision of Conformity to, and enjoyment of God through Christ to all Eternity, *1 Cor 15. 43. Mat. 10. 32. 1 Job 3. 2. 1 Thes 4. 17. Rev 7. 13 and 21. 23. and 22. 1, 4. Psa 10. 11. and 17. 14.*

*Art. 8.* At the great and last Judgment, Christ the Mediatorial Judge, will pronounce the publick and final Sentence of Absolution, and Life, upon all the Righteous, and of Condemnation and Death upon all the Wicked, and then the one shall go away into Everlasting Life, and the other into Everlasting Punishment.

Punishment, *Mat* 25 32, 46. *Acts* 3 19. *Jude* 21 24.  
*Job* 5 27. *1 Cor* 15 24.

*Art.* 9. The Sign and Evidences of the Man that  
 goes to Heaven, are, 1. Faith, *Jam* 2 5. 2. Love,  
*1 Jam* 2 5, 3. Repentance, *Acts* 26 18. *Mat* 5 3, 6.  
*Cor* 5 5. *Rom* 8 23. *see Rom* 8 30. *Heb* 2 10.  
*Gal* 1 12, 27.

*Art.* 10. The Signs and Evidences of the Man that  
 goes to Hell, are, 1. to die without Faith, *Mar.* 16  
 6. *Rev* 21 8. 2dly, Love, *1 Cor* 16 22. 3dly, Re-  
 pentance, *Rom* 2 5. *Psa* 7 12. and 9. 17. *Luke* 13 3.  
 4thly, Without Christ's imputed and implanted Righte-  
 ousness, *1 Cor* 6 9. *Mat.* 5 20. and 22 12, 13. and 25 4,  
 3. *John* 3 3. *Heb.* 12 14.

*N. B.* In this Confession is the five General Parts of  
 the Creed, of all true Christians. viz. 1st. Subject or  
 Person. 2dly, The Act Believed. 3dly, The Object of  
 Faith, the Father Son and Holy Ghost. 4thly, The  
 Subjects of Salvation, the Catholick Church of all real  
 Saints. 5thly, The Priviledges they enjoy, in their  
 Communion with Christ, viz. The forgiveness of  
 Sins, the Resurrection of the Body, and the Life Ever-  
 lasting, Amen.

## CHAP. II.

Thus much of the first Part of Religion (Theology or Divinity)  
 or of Faith in God, of matters of Faith concerning God's  
 Nature, Decrees and their Execution, The other Part follows,  
 which is Observance & towards God, or the Obedience of  
 Faith, *Rom.* 1 5. Having seen what the Scripture Teacheth  
 us to (Believe) concerning God; it follows to consider what  
 they require as the (Duty) of Man, 1st. In the Law of God,  
 2dly In the Church of God, and what we Believe concerning  
 it, *Psa.* 119. 66.

*Art.* 1. **W**E believe the Duty which God requires  
 of Man, is Obedience to his revealed  
 Will, *Mic* 6. 8. & *Sam* 15. 22. *Art.* 2.

It is said with them that Persecute their own Creed.  
 Practical Divinity, 1. Knowledge, and, 2. Practice, 1. *Art.* 3.

Art. 2. The Rule which God at first revealed to Man, in innocency for his Obedience, was the Moral Law, *Rom 2, 14, 15.*

Art. 3. The Moral Law in its first Edition to Adam was not of Faith in a Mediator, *Gal 3 12, 20. Rom 13, with John 10 10. Heb 8 6.*

Art. 4. The moral Law as a perpetual Rule of a Duty to God and Man, is summarily comprehended in the Ten Commandments, graciously repeated, given and delivered to the Church, on Mount Sinai, in the Hand of a Mediator, (where it still continues;) hence the Church's Obedience is called Evangelical Obedience, *Deut 10 5. and 9. 5. and 33 2. Psa 119 29. Gal 3 19. 1 Cor 9 21.*

Art. 5. New Covenant-Grace is in the Preface of Introduction to the Moral Law, as a Rule of Duty in Christ's Hand, and it teacheth us, that because God is the Lord, and our new Covenant, God and Redeemer in and through Christ, therefore we are bound to keep all his Commandments, *Exod 20. 1. Luke 1, 68 75. 1 Pet 1, 15, 19.* For we must believe the Promises of the new Covenant, and be set at Liberty and saved from Sin, in Justification and Regeneration before we can acceptably obey the Precepts, *Luke 1 74, 75. John 15 5. Eph 2. 10. Rom 7 4.*

Art. 6. The Rules of the Moral Law are Rules of Manners, teaching our due behaviour towards God, and towards Man, all which are to be done in Obedience towards God, *Luke 1 74, 75.*

Art. 7. The Duties to be observed towards God, are to know, believe, trust, Love him, worship and serve him a-right, according to his revealed Mind and Will contained in, and are the Summ of the Duties of the four first Precepts call'd the first Table, *Exod 20 3, 11. Mat 22 37, 41. Luke 1 74.*

Art. 8. As to the special time of Worship, we believe the first Day of the Week to be our Christian Sabbath; for Christ, his Apostles and the first Christians greatly honoured it, *John 20 1, 26. Act 2 1, 41. and 20 7. 1 Cor 16 1. Rev 1 10. with 1 Cor 11 1, 2. Phi 3 17. and 4 9.* And we are Christian Seventh-

Day-Men, for we keep the seventh Day, after Six working Days, which is the Substance of that Precept, *Exod 20 8, 9, 10.* When the Apostles were among the Jews on their Sabbath, it was to bring them off from Judaism to Christianity, as *Acts 13 14, 19, 44, 45, 46.* For we do not read in the Scripture, of any Christian Church Assembly for Religious Worship on the Jewish, but only on the Christian Sabbath, *Acts 20. 7. 1 Cor 16. 1.* N. B. Christians have by Divine Institution but one Holy Day. *Acts 20. 7. Rev. 1 10. Gal 4 10, 11. Col. 2 16.*

Art. 9. To worship a false or invented God, in the room of the true, is the Idolatry and Sin forbidden in the first Command, *Act 17 16.*

Art. 10. To worship the true God with Man's Inventions, is the Idolatry, Superstition, Will-Worship and Sin forbidden in the second Commandment, *Exod 20, 4, 5, 6.* Idol or Image, there is put fourth Invented Rates, Parts, Ways and Means of Worship, *1 Cor 10. 7.* N. B. The Papists say they do not Worship their Images or Inventions, but God, by and with them, so *Exod 32 4, 5.* Yet see, *1 Chron 28 25* *1 Cor 10 7.*

Art. 11. To have superiour Priests, holy Altars, Garments and Organs, &c. Is, 1st, Jewish, *Psalm 134* 2dly, Heathenish, *Dan 3 1* 3dly, Popish, *Rev 18 22.*

Art. 12. To impose and force Human Inventions and Traditions on Mens Consciences by outward Punishment is, 1st, Jewish, *Mat 15 2.* 1 Thes 2 16. 2dly, Heathenish, *Dan. 3. 2nd & 10* 3dly, Popish or Antichristian, *Rev. 13. 17.* 4thly, Ye, Devilish, *Rev 2 10.*

Art. 13. Such Works of Supererogation, are Sinful and Unlawful, not to be joyned with, but separated from; for, 1st, God forbiddeth, Rejecteth and Curse

G. 3

eth

\* It is God's Prerogative to institute his own Worship, Service and Servants, but some usurp God's Empire to themselves, governed only by his Laws; who is the only Lord of them.



with what he doth not command, *Levit. 10. 3.* *Mat. 4. 2.* *Judg. 8. 27.* *1 Chron. 15. 13.* *2 Chron. 11. 15.* *Psal. 99. 8.* 2dly, It can be no Duty or Obedience or have any Holy or Religious Principle or End in it, see about the Church, Head 4. *Art. 11.* 3dly, See *Rev. 18. 4.*

*Art. 14.* The Duties required towards Man, is true Love to our Neighbour, exercised in a due regard to their respective Relations, Lives, Chastity, Estates, good Names, without so much as covetous Practices or Desires, contained in, and are the Summ of the Duties, the Six last Precepts, *Exod. 20. 12, 17.* *Luke. 1. 75.* *N. B. Dem. 6. 6, 7. and 11. 19. and 4. 10.*

*Art. 15.* The Duties of the Moral Law, are all the Commands of Christ, in the New Testament, and taught by the Grace of God. *Mat. 5. and 22.* *Rom. 13. Tit. 2. 11, 12.* *1 Cor. 9. 21.* *Eph. 6. 2.*

*Art. 16.* All Precepts of Duty in both Testaments, belong to and are a Comment upon the Law, as an eternal Rule of all Duty, *Psal. 39. 3.* *1 John. 1. 23, 25.* *Mat. 5. and 22.* And all free Promises of Salvation by Jesus Christ, are Gospel in both Testaments, and a Comment upon the first Promise, *Gal. 3. 8.* *Heb. 4. 2.* *Gen. 3. 15.*

*Art. 17.* No meer Man, since the Fall, is able in this Life, perfectly to keep the Commandments of God, but doth daily break them in Truth, Word and Deed, *Ecc. 7. 20.* *Rom. 7.* *Jam. 2. 10. and 3. 2.* *1 John. 1. 8.* (Which should cause us to do as, *Rom. 7. 9.* *Gal. 2. 19, 20.* *Heb. 4. 16, and 6. 19.* *Phi. 3. 3, 9.*)

*Art. 18.* To the doing of a Work that is good and acceptable to God, in his special acceptance, is requisite and Necessary. 1st. A good State-Union with Christ, and Justified, *Mat. 7. 18.* *Rom. 8. 2.* *John. 15. 5.* *Eph. 1. 6.* 2dly, Efficient Cause or Author, the Spirit of God, *Gal. 5. 22.* *1 Pet. 1. 2, 22.* 3dly, Matter what God Commands, *Mat. 28. 20.* 4thly, Manner from good principles of Faith and Love, and to a good End,

---

We cannot by our best Works Merit Pardon or Eternal Life, *Gal. 3. 10.* *2 Tim. 1. 9.* *Tit. 3. 5.*



End, the Glory of God in Christ, Gal 5 6. Rom 7 4.  
 5thly, And presented with our Persons in Christ's  
 Merits, 1 Pet 2. 5. Rev 8, 3, 4. And he presents with Ac-  
 ceptance to God as a Priest, only what he teacheth as a Pro-  
 phet and enjoyn as a King; and they are in a sad Case that  
 have him in neither of these Offices, viz. The Superstitious  
 and Ceremony-Monger, Amos, 5, 21, 22.

Art. 19. Works done by the Unregenerate, being  
 what God commands, are of Temporal good use to  
 themselves and others, and their neglect of them is  
 more sinful and displeasing to God, 1 Kings 21 19  
 2 Kings 10 31. Psal 10 4. and 36. 1. Phil 2 16 18.  
 Mat 23 23, and 25 41, 46.

Art. 20. Although good Works are not to be rested  
 in, as any Satisfaction for Sin, or any cause of the  
 pardon thereof, yet they are very necessary Fruits  
 and Effects of Salvation, and of great and excellent  
 usefulness. For 1st. By them Believers manifest their  
 Faith, Love and Thankfulness, Jam 2 18 Psal 116,  
 1 12. 2dly, Strengthen their Assurance, Job 23 12 Pro  
 1 5, 12. 3dly, Edifie their Brethren, 1 Cor 9 24  
 Gal 6 10. 4thly, Adorn their Profession, Tit 2 5, 10.  
 5thly, Silence their Adversaries, 1 Pet 2 12, 15  
 6thly, And glorify God, Mat 5 16. 1 Pet 9 9. Job  
 13 8, and see, Rom 6 22. Rev 14 13.

Art. 21. That the preaching of the Law is useful  
 1st. To know what Sin and Duty is, Rom 4 5.  
 2dly, To cut us off Self-confidence, Rom 7 9. Gal 3  
 10, and 3 24. Psal 19 7. Rom 3 20, 28. 3dly, To  
 let us see how much we are beholden to Christ in  
 keeping it as a Covenant of Works for our Justifica-  
 tion, by whose Obedience we have the righteousness  
 required, Rom 2 13. and 10 4, 5. The Life promised  
 therein more abundantly, Job 10 10. And deliver-  
 ance from the Curse threatened to, and deserved by,  
 and due to Sin, Gal 3 13. For true Believers are by  
 Christ, freed from the Law as a Covenant of Works,  
 to be thereby Justified or Condemned, Rom 9 14,  
 and 7 4, 6. and 8 1. and 3 20. 28. Gal. 3 19. 1 Cor  
 15 56, 57. Gal 3 13.

*Art. 22.* Faith, Repentance and good Works are Duties required in the Law, as a Rule of all Duty, but the Grace, Life and Power to perform them, are Fruits of Christ's Redemption, graciously promised by God, and effectually wrought by the Spirit in the performance of the Promise, *Psal. 37 3. 1 John 3 23. Exod. 33 11. and 18 30. with 16 26, 27. Deut. 10 16. with 30 2, 8. Job 1 19. with Psal. 110. 3. Tit. 2 14. Phil. 2, 13. Gal. 5, 22, 25.*

*Art. 23.* If Faith and Repentance were not required in the Law, Unbelief and Impenitency were not Sins, *Rom. 9 19.*

*Art. 24.* The Gospel is not a new Law requiring imperfect Obedience as the Meritorious Causes, or Conditions of Justification and everlasting Life, and to be our our Gospel Righteousness of Justification materially, *Rom. 9 9, 10. and 4 5, 6. 1 Cor. 5 21. Job 10 28.*

*Art. 25.* Our imperfect Obedience, especially that of Faith and Repentance, are not the conditional part of the new Covenant, see *Art. 22.*

*Art. 26.* A Gospel Obedience is a justified Person's Conformity to the Law, Rules, in Christ Jesus from Faith and Love, and to the Glory of God, upon the Obligation of the Promise, the Spirit of Adoption working in him, to Will, and to Do, *Rom. 6 17. and 7 4, 6, 23. 2 Tim. 1 13. Eph. 20 1. 1 Pet. 1 2, 24. 1 Cor. 3 3. Phil. 2 13.*

*Art. 27.* A legal Obedience is that which is performed to the Letter of the Law, from a pharisaical or legal Principle of slavish Fear, to a pharisaical or legal End, to merit Life and Self Applause, *Rom. 7 6. and 8 15. Gal. 4 24, 25, 30. Mat. 19 16. and 6 2.*

*Art. 28.* The word Law, Signify any Doctrine or Instruction given either by the Precepts or Promises of God, *Psal. 1 1. and 119 97.* And is put for the Moral Law, *Rom. 7 7, 12, 14, 22, and 3. 20.* For Works commanded by it. *Rom. 3 21. and 4 13, 14.* And for the Doctrine of the Gospel and pure Grace, *Rom. 3. 27.* The Law of Faith, i. e. The Doctrine teaching Justification by Christ, Righteousness apprehended

by Faith, compare, *Iſa* 2. 2. *Pſal.* 19. 4, 7. with *AB* 11. 21. *Rom* 10. 25, 18.

*Art. 29.* *Chriſt's new Covenant, Mediatorial Glory, ſhines forth in our Duties, for,* 1<sup>ſt</sup>. As Mediatorial Prophet, he teacheth us what is Duty. 2<sup>dly</sup>. As a Mediatorial King he injoyes it, and as a Mediatorial Prieſt of his Church, he Merited, Grace, Life and Power to perform, for his ſake; the Evil and Imperfection that is preſent with, and cleave to them; is Pardoned and not imputed, and the good Preſent is graciously accepted, yea, Rewarded, *Rom* 7. 21. and 4. 8. *Exod* 28. 38. *Pſal* 19. 11. *Heb* 6. 10. and 11. 27. *Mat* 5. 12. and 10. 41. and 25. 35. *1 Cor* 15. 58. *Eph* 4. 18. *Rev* 14. 23. O! B'eſſed, Bleſſed, Bleſſed be God, for Jeſus Chriſt; and let all the Saints ſay Amen. *Eph.* 1. 3. *2 Cor* 9. 15. *Rom* 7. 24. *1 Cor* 15. 57. Thus much of Obſervance towards God, in the Law of God. Next follows Obſervance towards God, in the Church of God, and what we Believe concerning it, to allude to *Pſal* 48. 12. and 87. 3. *Heb* 8. 2. *Ezek* 40. 4. and 44. 5. and 43. 10, 11. *Mat.* 16 19. with 13. 11.

## HEAD I.

The Pure and Primitive Congregational Chriſtian Churches, in their Conſtitution, Viz. Inſtitution, Matter and Form.

*Art. 1.* **W**E Believe that the Word Eccleſia or Church, in a ſacred Senſe in all Places in the New Teſtament, is put either for the Catholick, Inviſible or Particular Viſible Church of Chriſt, *Eph* 5. 23. *1 Cor* 14. 23.

*Art. 2.* God never gave Commiſſion to any but Jeſus Chriſt, to inſtitute Church Affairs, *Iſa* 42. 8. *Lev* 6. 12. 13. *Mat* 16. 18. *Rom* 16. 26. *Eph* 4. 11, 12, *1 Cor* 4. 1. *Heb* 6. 1.

*Art. 3.* As to their Material Cauſe, they were framed, conſtituted, corrupted and made up of viſible ſigns, that ſhewed their Faith by their Works, *Mat.* 23. 28.

THE END OF THE FIRST PART OF THE CONSTITUTION OF THE CHURCH OF GOD.

16 17. 1 Cor. 14 33. Jam 2 18. For the visible\* wicked  
were to be put out, 1 Cor. 5 11, 13. 2 Thes. 3 6, 14  
2 Tim. 3 5. 1 Tim. 6 5.

Art. 4. Their formal Cause, or that which gave Ef-  
fence, Being and Constitution to them, and Member-  
ship, Relation, and Power, and Privileges therein  
was a visible and voluntary Profession of a Scriptural  
Faith in Christ, and Obedience to him, *Mat. 16. 18.*  
*Acts 2. 37, 41.* and *20. 21.* *2 Cor 9. 13.* and *11. 18.*  
*Rom 10. 10.* *Col. 2. 2, 5.* *Mic. 4. 2.* *Isa. 44. 4, 5.* Thus  
a Church become an essential Church, or Spiritual  
Corporation under Christ the King; and as such, the  
first and proper Seat and Subject of the subordinate  
ordinary Power of the Keys, or the Power of acting  
of Church Affairs, to it (by the Word and Laws of  
Christ) belong the whole Charter for Power and Pri-  
vileges called the Keys, *Mat. 16. 19.* The Keys were  
given to *Peter*, as representing, and in the Name of a  
particular Church, *1 Cor. 5. 4.* *2 Cor. 2. 6, 7.* For to  
those professing Disciples, as his associated Church on  
Earth, Christ as their first, and Pattern Pastor, gave  
the Sacrament of Church-Communion, *Mat. 16. 19.*  
with *26. 26.* *Acts 14. 22.*

N. B. The Order of Christ's proceeding in Church Affairs, and in propagating Christianity, is 1<sup>st</sup>. By his Word and Spirit he converts Persons, and gives them a Principle of Faith and Obedience, as *Psal.* 118. 23. 2<sup>dly</sup>. He gives them Power to embody, 2 *Cor.* 13. 3<sup>dly</sup>. To chuse Officers, and then to administer all Ordinants, as *Mat.* 6 5. and 14. 23. and 20. 21. *Mat.* 16. 19.

Art. 5. The Glory of God, and their own and others Good; and Edification, is the final Cause or End of it, 1 Cor. 10. 31. and 14. 26. Col. 3. 17.

Art. 6. The Rock or immoveable Foundation of the Church, is not Peter confessing, but Christ confessing. Mat. 16 16, 18. and 7. 25. Jhs 18. 16. 1 Cor 3 11. Apoc 1. 30. 1 Pet. 2. 5, 6.

...le dire de qu'on est bus benigne. ...

• Elfe *Bethuel* would soon be *Berhaven*, *Sion* & *Babel*,  
the Temples of God, Synagogues of Satan, Rev. 39.

Art. 7. Christ believed on, is the Rock of the invisible Church, but Christ believed on, and visibly con-  
fessed, † is the Rock whereupon a particular Church  
built, 1 Cor 3 11.

Art. 8. Satan and his Instruments shall not eternal-  
destroy one Member of the invisible Church, Mat  
18: and 24 24. Luke 22 32. John 10 28. Nor so far  
vail as to totally Root out of the World the sacred  
ble Church-State instituted by Christ, and him on-  
but it shall continue till he come, Mat. 16 18.  
h 28 20. 1 Cor 11 26. Eph 4 12, 13. Heb 12 28. Rev.  
5. Yet they may prevail to remove it from one  
ce to another. \* Rev. 2 5. & 11 3. & 12 6.

Art. 9. The pure and primitive visible Gospel  
Church-State, is called the Kingdom of Heaven,  
e 16 19. This Kingdom or Church of Christ is  
of this World, John 18 36. i. e. It is not of  
man, but of Divine Institution, as Mat. 21.  
Aets 1. 3. Heb. 12. 29. Here Christ † the me-  
mory King of it, rules and governs his own holy  
heavenly Subjects, and free People, by his own  
y Officers and Laws only, Psal 2 6. From this  
even the Bishop of Rome fell, or apostatized, Rev. 9  
nd to this Heaven the Witnesses ascended in the  
testant Reformation and Separation, Rev. 11. 12. It  
f a sacred, spiritual, divine and heavenly Nature, in  
ts Affairs and Concerns of another World, John 18,  
Viz. in its Constitution, Ministry, Doctrine, Wor-  
and Government, 1 Cor. 5 5. and 14 26. Rom 1  
Col 3 17. 2 Cor 13 8, 10. Rom. 14 17. Hence they  
called the Churches of God and of Christ; he hath

H

put

Or professed, Heb 3 1. and 10 23. Mat 10 32. \* The Church's  
ter containing two Parts. 1<sup>st</sup>. Their Constitution. 2<sup>dly</sup>. Pow-  
d Privileges given to such Churches called the Keys. Phil.  
20. Heb. 3 1.

All its Affairs are ordered by his Word and Spirit, 2 Cor.

Church Concerns are the Concerns of another World, are  
and eternal Concerns, 2 Cor. 10. 4. and 12 14. John 8. 36.  
13 17.



Put his Name on them, 1 Thes 5 14. Rom 16 16. for  
holy and heavenly Doctrines and Lives; the ignorant  
and Debauches of Mankind hate and persecute  
Rev 12. 17. and 14 1, 12. John 15 19.

Art. 10. As for the extent || and quantity of it,  
but one single Particular and distinct Congregation  
(Society and Community of the Faithful) that meet  
together in one Place, to worship God according to  
Word only, appears by the gift of the Keys to  
1 Cor. 5 4. & 14 23. and 11 20. Acts 15 22. Engl

Art 19 The visible Church of Christ is a Congregation  
faithful Men, &c. N B Then it is not a whole Nation  
or a whole World of faithful Men.

Art. 11. A Place of Wood and Stone in Christ's  
Testament, is never called the Church, Rom. 16 5.  
Acts 9 31. & 12 5. As for Acts 19 37. † Robbers of Churches  
the Greek is Temples, i e Pagan Idol Temples; for  
there was no Christian Temples, or publick Meeting  
places built, Acts 28 31. Rom 16 5. So that in  
Church, 1 Cor 11 18. must signify a Religious or Church  
Assembly, 15 Acts 7. 38. 1 Cor 14 19, 28, 35. Col 4

N B. It is not put for all the Prophane Rabble  
their Seed in a Nation or Parish, that profess Faith  
and Obedience to Man's Inventions.

Art. 12. All Professors of Christianity on Earth  
are never in Christ's Testament, called the Church  
and two Catholick Churches is a Contradiction,  
contrary to our Creed. The Catholick Church is  
not visible, nor the visible Church Catholick,  
particular; he is a Member and Officer of the visible  
Church; that is, a Member and Officer of a particular  
Church; Member and Office, Relation and Power  
is but to, or in one Congregation, Acts 4 23.  
15. 22. Col. 4 9. Rev. 2 1.

N B One Congregation is called a whole Church  
Acts 15 22. 1 Cor 14 23. And the Gift of the Holy Spirit  
shew the extent of the Church to be Congregation  
only.

Art

|| Build, Mat. 16. 18. imply the moving, efficient, instrumental material, formal and final Causes.

† It is not put for a single Bishop or his Officials.



for its  
ignorance  
execute  
of it, it is  
regation  
met to  
ng to b  
ys to i  
English  
regation  
e Nation  
n Christ  
16 5. See  
f Church  
for then  
Meetings  
at in the  
or Church  
Col 4 16  
bble and  
Faith in  
n Earth  
e Church  
tion, and  
Church is  
ick, but  
the visible  
a particu  
and Pow  
4 23. and  
e Church  
the Keys  
regational

*Art. 13.* A Presbytery or Company of Elders, are never in Christ's Testament, called the Church, but the Body of the People, are called the Church, in distinction from their Officers, *Akts 15 4. and 13 23. and 10 17. 28. 1 Cor 12 18. James 5 14. Rev 2 1.*  
*Art. 14.* Till the Church, *Mat 18 17.* is meant, the Elders of that particular Congregation, whereof he is a Member, together with the whole Society, as *1 Cor 4 12, 13. 2 Cor. 2 6, 7.*  
*Art. 15.* The first Churches of Christ consisted of Separates, *John 19. 19. Akts 19 9.* And by the Canonical Rules and Laws of Christianity, they were commanded to separate from erroneous, superstitious, and vicious Persons, be they Jews, *Mat. 7 15. & 15 14. and 16 12. Akts 2 40. Pagans, 2 Cor. 6. 17. or Christians, Mat. 18 17. Rom. 12 2. & 16 17. 1 Cor 5 4, 11, 13. Eph 5 7, 11. 2 Thes 3 6, 14. 1 Tim 6 5. 2 Tim 3 5. John 10. Rev. 18 4.* Therefore Separation is no Schism, but a righteous Practice and Duty, and to suffer for it, is to suffer for Righteousness sake, and Christ pronounceth such Happy, *Mat 5 10. 1 Pet. 4 14.*  
*N. B.* All true Churches are Christ's Ordinances, being Parts and Means of Worship, and enjoined in the second Commandment.  
*Art. 16.* The [Schism,] noted in the Scripture, is not a Separation from, but a Division in a Church, *Cor 1 10. and 11 18. and 12 25.*  
*Art 17.* Congregational Churches were gathered, *In Judea, Akts 9 31 2dly. Syria, Akts 15 41. 3dly. Macedonia, 2 Cor. 8. 1. 4thly, Galatia and Asia, 1 Cor. 16 19. Rev. 1 4, 11.* Therefore it is no new way, as some reproach it, *1 Pet. 4. 5.* This sheweth, that there is no National Church of Divine Institution under the Gospel.  
*N. B. First.* The visible Church before the Law was homestick in Families, *Gen 17 7. 2dly. Under the Law natural, Akts 7 38. 3dly, And under the Gospel,*

H 2 to

instrumen  
s.

For they may be but one Elder, and if the Elders offend, so should be told?

to the End of the World, Congregational only, that  
met in one Place; for Worship and Discipline, Mat  
16. 19. 1 Cor. 5. 4. and 11. 20. and 14. 23. Acts  
15. 22.

## H E A D I L

*Next follows the pure and Primitive, Congregational; Evan-  
gelical Churches in their Ministry and Officers.*

**Art. 1.** **T**HE Apostles and Evangelists were ex-  
traordinary and ceased Officers, 1 Tim  
3. and were primarily set in the Jerusalem Church  
1 Cor. 12 28. with Acts 15 22.

**Art. 2.** Elders and Deacons are the only ordinary  
and perpetual Church-Officers Christ hath instituted  
in his Testament, Phil 1 1. Acts 6 5. 1 Tim 3 1, 13.

**Art. 3.** Elders are for the Ministry and Government  
of a particular Church, Rom. 12 8. 1 Cor. 12 28. 1 Tim  
5 17. Acts 14 23. and 15 22. and 20 17, 28. Heb. 13  
7, 17, 24.

**Art. 4.** Deacons are called Helps, 1 Cor. 12. 28. As  
being helpful to the poor, 1 Cor. Acts 6 2, 4. These are  
not to administer the Word or Sacraments, 1 Cor. 7  
17. But to gather the voluntary Contributions of the  
People, and therewith to serve the Table of the Lord,  
Ministers and Poor, which to do faithfully is the  
Way to have much Respect and Honour in the  
Church, but do not one Degree to a Priesthood, Acts  
6 4. Rom 12 8. 1 Tim 3 8, 13.

**N. B.** A Gospel Minister is to feed, i. e. teach and  
rule one Congregation with the pure Word, and not  
with the Chaff or Poyson of Mens Inventions and  
Errors.

**Art. 5.** The Bishop and Deacon are to be ordained  
by the Choice and Prayers of the Church, Acts 6 35.  
and 14. 23.

**Art. 6.** A Call to Office, is a Church having solemn-  
ly proved a Person fit, and giving him an Invitation  
by consent, 1 Tim. 3. 10.

\* Which is  
the Word, and  
make th

Art. 7. Ordained in, *Mark* 3 14. signifies chosen, as *6* 70. *Acts* 1 2. and 10 41.

Art. 8. Ordination is the solemn Election of a Person duly called to Office in the Church, and his Obedience thereto, by the Prayers of the Church, *Acts*, 1 5. & 14 23.

Art. 9. A Congregation of faithful Men, can Judge Ministers Qualifications, (Doctrine and Lives,) set forth in the Word, *1 Tim.* 3. *Tit* 1. \* *Mat* 7 15, 20. *10* 4, 5. *1 John* 2 13. with 4 1. *Isab* 8 20. *Acts* 17. *Rev* 2 2. *John* 5 39. *1 Cor* 2 15. and 5 12. and 10. and 14 29. *1 Thes* 5 21. *John* 14 26. and 16 13. *John* 2 20, 27. They can do all that is Mentioned *Acts* 6 3, 5. and 14 23. Viz. Chuse Officers recommend them unto God, by solemn Prayer, a Blessing on them and their Labours, as *1 Cor* 7 5. *6* 18. *Acts* 15 40.

Art. 10. Christ hath Instituted only Congregational Shops and Deacons, *Phil.* 1 1. *Acts* 14. 23. and 20 17, *1 Pet* 5 2, 3. *Rev* 2 1. In Christ's Testament, is no mention of a Catholick Pope, nor National.

Art. 11. Elders are the Same with Bishops, for They have the same Names, *Acts* 20 17. Elders are called *v* 28. Over-seers, Greek Bishops; see *Tit*. 1 5, 2dly Qualifications, *1 Tim* 3. *Tit* 1. 3dly Ordination, *Acts* 14 23. with *Tit* 1 5, 7. 4thly Office, Power, Rank and Duties, *Acts* 20 17, 28. *1 Pet* 5 2. N.B. The Lord Bishop, was a Pastor to no other or more than one Congregation, *Acts* 20 28. *Rev* 2 1.

Art. 12. The Apostles directed the People to use their Power of Privilege in chusing of their own Ministers and Servants, to be over them in the Lord, and did not take it from them, nor act it for them, *6* 3, 5. & 14. 23. See *Col* 4 17. *Rom* 16, 17. *Gal.* 2. *Rev.* 2. 2.

I

Art. 13.

---

Which Places shew it is the Right of the People to search the Word, and judge by it, what they should believe and do, make the best of it for that end.

*Art 13.* To ordain to half of Office, or Persons kneeling upon their Knees, and for Money, and swearing Obedience to Humane Inventions, and by a Presbytery, in Synods or Classes, meeting alone, or apart from the People, are such Ordinations, that we read not a Word of in Christ's Testament.

*Art. 14.* We believe what some good Men urge against the Ceremony (or ceremonial Circumstance) of Imposition of Hands, in Ordination, hath some weight in it, *Viz.* 1<sup>st</sup>. There is no Precept or ordinary Example in Christ's Testament, to make it our Duty, for we read not in Christ's Testament, of any ordinary Pastor, that ever laid on Hands, or had Hands laid on him in Ordination. 2<sup>dly</sup>. And we have many Examples for the omission of it: Several Persons had Power to preach without it, *Acts* 8. 4. and 11 19. and 18 24. The Apostles had Office, and the seventy Mission without it, *Mark* 3 14. *Acts* 1 14, 26. *Luke* 10 1. And we read of several Ordinations to ordinary Office without it, *Acts* 14 23. And when they had ordained them Elders by Election, *Beza*, or by common Votes, *Diodate*, Greek: And when they with lifting up of Hands, had chosen them Elders in every Church (or in all the Churches) the Greek Word signifies such a Choice as was made with lifting up of Hands (*i. e.*) of the People, by whom they were elected) to signify their Suffrages, acceptance, choice and consent.

*Obj. 1.* *Acts* 6 6. *Answer.* That was by the Apostles.

*Obj. 2.* *Acts* 13 3. *Answer.* That was not to Ordinary Office, and it was by immediate Direction (as *Numb.* 8. & 27. *Deut* 34.)

*Obj. 3.* 1 *Tim* 4 14. *Answer.* That was an Extraordinary Presbytery, or Company of Elders, for they gave the Holy Ghost, 2 *Tim.* 1, 6. and Timothy was not made an ordinary Pastor by it, but an Evangelist. † 2 *Tim.* 4 5.

*Obj. 4.*

---

† N. B. Timothy and Titus were Evangelists, and the Postscripts at the End of those Epistles, are Apocriphal; they were no Metropolitan, or Diocesan Lord Bishops, with Spiritual and Temporal Power, *Rev.* 13 11.

Obj. 4. 1 Tim. 5. 22. Answer. He was an Evangelist, and it was warily to be used, hence denied to a corrupt Person, Acts 8. 17, 19.

Obj. 5. Heb 6. 1, 2. Answer, Here we read of the Doctrine or Instruction concerning, 1<sup>st</sup>. Repentance. 2<sup>dly</sup>. Faith. 3<sup>dly</sup>. Baptism. 4<sup>thly</sup>. Resurrection of the Dead. 5<sup>thly</sup>. And of the last Judgment.

N. B. What is the Doctrine of Baptism, but to teach its Nature and Use, and End? so the Doctrine or Instruction concerning the Rite, was to teach, that its Primitive Use, by the miraculous and visible Gifts, and Effects, that then attended it, (as Mark 16 18. Acts 8. and 9. and 19. and 28. 8. was to confirm Christianity (or the Doctrine of Christ) in the Eyes of the pagan and unbelieving World, see Mark 16 18. 1 Cor. 14. 22. Heb. 2. 4. 3<sup>dly</sup>. That it is now as unnecessary, vain, idle † empty, and insignificant a Rite as anointing with Oyl, Jam. 5 14.

N. B. Gift, in 1 Tim. 4. 14. do not signify ordinary Office; and that committing in 2 Tim. 2. 2. is not of ordinary Office, but doctrinally of Gospel Truths; compare 2 Tim 1 14. 1 Tim 1 18. with v. 3. and 6. 20. that in 1 Cor. 9. 17. 2 Cor 5. 19. 1 Tim. 1. 11. Gal. 2. 7. was by extraordinary Revelation, Gal. 1. 1, 12. 2 Pet. 1. 23.

Art. 15. A Minister of the Gospel should not be a Lord in the Church, Mark 10. 42. 2 Cor. 1 24. 1 Pet. 5 3. nor a Magistrate in the State, Acts 6. 4. 1 Tim. 4. 15. Tho' the Bishop of Rome usurp and ingross the two Horns of Spiritual and Temporal Power, Rev. 13. 11. Ezek. 44 8.

Art. 16. The highest Officer in the Church is but a Servant, (not a Lord or Law-giver) and had Power to teach only Christ's Commands or Institutions, 2 Pet. 1. 1. 2 Cor. 4 5. Mat. 28. 20.

Art. 17. We read of no Ordinary Pastor that ever administred the Seals or Discipline out of his own Congregation, Acts 14. 23. and 20, 28. 1 Thes. 5. 12 Heb. 13 17. 24. Rev. 2 1. Col. 1 7. 1 Pet. 5 2, 3. which Place

† Hath neither conveying, qualifying, or Confirming Virtue in it.



ces condemn non-residency, and Pluralities, as against the Rule of Christ.

*Art. 18.* A Congregational Church of Christ being compleated with Officers, hath by the Royal Charter of Christ's Word and Testament, within it self, compleat subordinate Church-power, in all Church Affairs, proper to it self; it hath full Power and Authority of Government, and Administration of all Church Affairs, within it self, without depending on any other Church or Churches; this is evident, 1<sup>st</sup>. From the Gift of the Keys, *Mat. 16. 19.* 2<sup>dly</sup>. From Precept and Practice, *Mat 18 15, 17.* 1 *Cor 5 4, 12, 13.* 2 *Cor 2 6, 7.* *Acts 1 14, 26.* and 6 3, 5. and 14 23. 1 *Cor 11 20.* and 14 23.

*Art. 19.* The first Churches were in order, and compleat, *Col. 2. 5, 10.* only with Christ's instituted Ministry, which is sufficient, *Eph. 4 11, 12.* and not to be added to, or altered in the least, *Rev. 2. 25.*

### HEAD III.

*Of the Pure and Primitive, Congregational, Christian Churches, in their Doctrine.*

*Art. 1.* **T**HEY taught a Scripture Faith in Christ, *Acts 16 31.* and 20 21.

*Art. 2.* And a Scripture Obedience to him in every good Word and Work, (these two comprehend the whole Doctrine of Christ, or of the Christian Religion) 2 *Tim 3 15, 16, 17.* 2 *Thes. 2 17.* *Tit. 3. 1, 8.* Which some Ministers in the Apostacy dare not to do. Yet see *Acts 20, 26, 27.* *Heb. 13 17.*

### HEAD IV.

*Of the Pure and Primitive, Congregational, Gospel Churches, in their Worship and Ordinances.*

*Art. 1.* **T**HAT those of general Communion are Prayer, singing Psalms, preaching and



Contribution, *Eph.* 6 18. and 5 19. *1 Cor* 14 23. and 16 1. *Gal.* 6. 6.

*Art. 2.* Those of special Church Communion, and since the Apostles ceased, and by Divine Institution and Appointment, limited within the pale of a particular Church, are the Seals, Ordination and the Censures, *Mat* 16 19. *1 Cor* 11 20. *Acts* 6 3, 5. and 14 23. *Mat.* 18 15, 18. *1 Cor* 5 4, 12. *2 Cor* 2 6, 7.

*Art. 3.* We believe that, that in *Mat.* 6. 9, 13. is not a Form, but a Rule and Directions of Prayer; for neither Christ nor his Apostles tyed themselves up to it, as a Form, to begin or end their Prayers with just such a number of Words, *Mat* 26 39, 44. *John* 17 1, 24. *Acts* 1 24. and 4. 24. *Rom* 1 7. and 16. 24. &c.

*Art. 4.* We have no Precept or Example in Christ's Testament of praying to God, by reading other Mens Words upon a Book, or over the Dead, or singing with Organs, or of keeping of Saints Days; or of Christ's Birth-day, (cannot say as *1 Kings* 18 36).

*Art. 5.* Ordinances of special Church-Communion, are ordinarily to be administred no where but in a Church-Assembly, *Acts* 20 7. *1 Cor* 5 4 & 11 20, 33. *Acts* 6 2, 5. & 14 23. *Mat* 10 32. *Rev.* 14 1. *1 Cor.* 14. 26, 31.

*Art. 6.* Baptism is not to be given to any out of the visible Church till they profess their Faith in Christ, and Obedience to him, *Acts* 2 38. and 8. 27. The Seals are special Ordinances limited to Membership, in a particular Church, *Rom* 11 17. and so are *Acts* peculiar to Office, *Acts* 20. 28. the Keys are given to a particular Church, *Mat* 16 19. Jewish Church Seals were limited to Jewish Church Member, and when the Child had one Seal, the Parent had the other, *Exod.* 12. 48. We may not censure a Non-member, *1 Cor.* 5. 12. therefore not seal such; civil Corporation or City special Privileges, belong only to Free-men and their Children; and a Church is a Corporation spiritual under Christ, that by its Charter hath peculiar Privileges, *Mat.* 16, 19. *Eph.* 2. 19. *Rev.* 11. 2.

*Art. 7.* Baptism is to be given to the Infants of such as are Members of the visible Church, *Acts* 2. 39. *Gal.*

*Gal. 3. 9 Luke 18 16. Acts 16. 15, 33. 1 Cor 1. 16. and 7 14.*

**Art. 8.** Persons may be Baptized, and not Regenerated, *Acts 8. 13, 22.*

**Art. 9.** We should not baptize the prophane Rabbis and their Seed, because God hath no where promised to be their God, and the God of their Seed, as *Gen. 17 Gal 3 9, 29. Psal 50 16. Ezek 44. 9, 10. and 22 6 26.*

**Art. 10.** The Sign of the Cross in Baptism, holy Garments and Liturgy Administration, are no Institutions of Christ that we read of in his Testament.

**Art. 11.** The Lord's Supper, the most sacred Ordinance on Earth, ought not to be made a world'y Ordinance, Tool, Test or License, *John 18 36. 2 Cor 10 4.* For it concerns Souls and the Things of another World only, *John 18, 36.*

**Art. 12.** Indifferent Things are Things that are neither Sin nor Duty, for neither of these are indifferent Things, *Rom. 14. 2.*

**Art. 13.** That, that in *1 Cor 14. 26, 40.* commandeth all Christians to worship God according to the Order and Rules of his Word only, as *V. 37. 1 Chr. 15. 13. Psal. 50 23. and 119 133. Col. 2. 5. 2 Thes. 3. 6.* for Mens Inventions and Additions to God's Institutions he counts them, 1<sup>st</sup>. Vain. *Mat 15 9. 2<sup>dly</sup>. Horrid Disorder, 1 Chron 15 13. 3<sup>dly</sup>. Filthiness, Rev. 17. 4. 4<sup>thly</sup>. Blasphemy, Rev. 13 5, 6. and 17. 3. (for they reproach his Wisdom, Christ's Offices, the Scriptures and Christianity it self as imperfect.) And 5<sup>thly</sup>. Devilish Idolatry, *2 Chron 11 15. 1 Cor 10 7. Exod 20 4, 5, 6. See Tit. 1 14. Col. 2 8, 20, 23.**

**N. B.** Our Faith, Conscience and Obedience, are all the Rites of God; and to submit them to Mens Inventions, is to give Divine Honour to the Authority of Man, if not of Satan, by whose influence it is, *2 Chr. 11. 15. Rev. 13 2, 15.*

**Art. 14.** The first Christian Churches worshipped God, acceptably and decently, orderly and rightly Administred the Seals, Worship and Discipline, and

went to Heaven \* without Human significant Rites and Additions, 1 *Thes.* 4. 1. *Col.* 2. 5, 10.

*Art.* 15. The word teach [every good \* Work,] as to the essential Parts of Religion, *John* 4. 24. *Acts* 2. 42.

*Tim.* 3. 17. Yea, so careful hath God been of his own Glory, and his Peoples Good, that he hath set down in his Word, the very necessary Circumstances belonging unto Order and Decency, *Viz.* 1<sup>st</sup> Time, *Acts* 10. 7. 1 *Cor* 16. 1. 2 *Tim.* 4. 2. 2<sup>dly</sup>. Place, *Mat* 18. 20.

*Cor* 1. 2. 1 *Tim* 2. 8. 3<sup>dly</sup>. And Gesture, *Luke* 22. 14, 1. *John* 17. 1. 1 *Tim.* 2. 8. *Acts* 14. 23. So that no Man is able to instance in one thing necessary to Church Worship and Government, that is not instituted by Jesus Christ, *Heb.* 8. 5. with 3. 3, 6. *John* 4. 25. *15* 15. For all Parts of Worship and Government, and every Duty in Church Fellowship, is set down in the Word, and warranted thereby. See *Head* iv. *Art.* 2. and *Head* v. *Art.* 4.

N. B. True Worship is such a Service of God, as he commands in his Word, *Exod* 20. 4. *John* 4. 24. A false Worship is such a Service of God as hath no Command from him in his Word, *Mat.* 15. 9.

*Art.* 16. To worship God according to his Word only, is the Right of all Christians, and a Branch of the Liberty of Conscience, that Christ hath purchased for, and given to them, and of which no Man has any right to deprive them, *Mat.* 23. 9, 10. 1 *Cor.* 7. 23. *Cor* 1. 24. *Gal* 5. 1. 2 *Cor* 13. 8, 10. and to search the scripture, and judge thereby, of what they should believe and do; this was the Foundation Principle of the Protestant † Reformation, and Separation, and without which, it had never been, and to deny it, is the very Bullwark and Pillar-principle of Popery, and would lead us back again to Mystical, and the New Testament, *Egypt* and *Babylon*, i. e. to *Rome*, *Rev.* 11. and 17, 5, 6. & 13. 17.

*Art.* 17.

\* And that which was enough for them, should be so for us. † For Christians may search, believe and live in the Scripture, this was the End of God in giving them, and of our Reformers, and translating them, *Rom.* 15. 4. *John* 20. 31.

*Art. 17.* God Instituted every necessary Ceremony, Officer, and holy Day in the Jewish Church; and no Powers on Earth may diminish, add to, or alter any Thing in the least measure in God's Institutions, *Deut* 4 2. *Gal.* 1, 9. *Rev.* 2. 25. and 22. 19.

*Art. 18.* The best of Men never dared so to do, *Exod* 25 and 39. *Heb.* 8. 5. 1 *Chr.* 28 12, 19. 2 *Chr.* 29. 27, 30. *Jer* 26 3. *Mat* 28. 20. 1 *Cor* 11. 2, 23. And them that did, smarted for it, as a warning to others, *Lev.* 10 3. *Judg.* 8. 27. 1 *Kings* 12. 1 *Chr.* 15. 13. *Psal* 99. 8 *Hos.* 5. 11. *Mic.* 6. 16.

N. B. Man's Inventions was his Ruin at first, *Gen.* 3. 3. with *Eccles.* 7. 29.

## HEAD V.

*Of the Pure and Primitive Congregational, New-Testament, or Christian Churches, in their Government.*

*Art. 1.* **W**E Believe that Church Polity, or Government or Discipline, is nothing else but the Wise ordering and Performing all Church Affairs, Acts and Duties, according to the Order and Rules of the Word, only (which is to do all things, as 1 *Cor* 10 31. and 14 26, 40. and 16 14.) *Col* 2 5, 10. and 3 17. 2 *Tim* 3 15, 17. 1 *Tim* 3 15. *Mat* 28 20. 1 *Cor* 11 2, 23. *Mat* 16 19. *Ezek* 43 10, 11.

*Art. 2.* Keys, a Sign of Power and Authority of Government, (as *Isa* 22 22. *Rev* 3 7.) Signify a full Delegated Power and Authority, of all Regular Church Acts and Administration of the Word Seals and Discipline, *Acts* 20 28. for an irregular Church Act is a Nullity, and do not bind the Conscience, nor will it be accepted or owned by Christ, *Mat* 16 19. N. B. There is. 1<sup>st</sup>. The Key of Knowledge and Doctrine, *Luk* 11 52. 2<sup>dly</sup>. Of Church Rule, Government or Discipline.

N. B. Church Power. 1<sup>st</sup>. Its Rule is the Word. 2<sup>dly</sup>. Its Nature Spiritual, and concerns the Soul only. 3<sup>dly</sup>. Its End is the Glory of God and Edification of Man. 2 *Cor* 10 4. and 13 8, 10.

*Art. 3.*

*Art. 3.* Christ (the King,) in the most perfect Liturgy, (or Service-Book) of his Testament, hath Instituted a certain, perfect and unalterable Order, Rule and Form of Church-Worship and Government, perpetual for all Ages, for the Immitation and Observance of all his Churches till he Comes, *Rev. 2 25. N. B.* Christ hath Instituted but one Order of Church-State. to be kept, Pure and Intire till he comes; for all the first Christian or New Covenant Churches in the Apostles Days were Uniform; and had, 1<sup>st</sup>. All one Head, Lord, Law-giver. 2<sup>dly</sup>. Constitution. 3<sup>dly</sup>. Ministry. 4<sup>thly</sup>. Doctrine. 5<sup>thly</sup> Worship, and 6<sup>thly</sup>. Government, 1 Cor 4 17. and 7 17. and 16 1, 2. 1 Thes 2 14. *Rev 2 25.*

*Art. 4.* Every Branch \* Act and Duty, of, or in Church Discipline or Government, is set down in the Word and warranted thereby: A Church by the Word is Empowered Warranted and Authorized to do all Acts and Duties in Church Government, viz. 1. for admission of Members, by a voluntary profession of a Scripture Faith in Christ, and Obedience to him, see *Mat 16 16. Rom 14 1. Act 2 41.* 2<sup>dly</sup>. Dismission, see *Rom 16 1, 2, 3.* with 2 Cor 3 1, 3. 3<sup>dly</sup>. For Election of Officers, see *Act 6 5.* and 14 23. 4<sup>thly</sup>. For Chusing and sending Fit and Approved Persons upon the Publick Service of Christ and his Church, see 2 Cor 8 18, 19, 23. *Phil 2 25.* 5<sup>thly</sup>. For Binding impenitent Offenders, by the sacred great and dreadful Censure of Excommunication, see *Mat 18 17.* and 6 19. 1 Cor 5 4. 2 Cor 2 6. 2 Thes 3 6, 14. *Tit 3 10.* 2 Tim 3 5. And for, 6<sup>thly</sup>. Loosing Penitents from it by a Re-admission, see *Mat 16 19.* and 18 18. *John 20 22.* 2 Cor 2 7, 10. *N. B.* 1<sup>st</sup>. Court Fines and Fees in the Censures are no Institutions of Christ, that we read of in his Testament. 2<sup>dly</sup>. Here is an Epitome of Primitive and Perpetual Church Government, in

K

231

---

\* Which are warranted by, founded on, and according to the Doctrine and Practice of Christ and his Apostles set down in his Testament.



all the Cases Acts, Duties and Objects, about which it is conversant and of the Power of the Keys, in all Particulars of Church Discipline, *Mat* 16 19.

N. B. All true Church Institutions are to be referred to, and are Founded on the second Commandment: for all Means and Parts of Worship are the Duties there required and enjoined, and all false Church Institution are the Sins there forbidden, they bring Dishonour to God and a Curse to the Worshipers, *Lev.* 10 3.

*Art. 5.* The neglect of Christ's instituted Church Discipline, let in Popery with all its Heresies, Superstition and Tyranny, (the right use of which would have kept it out,) *Rev* 9 1, 11. and 13 1, 17.

*Art. 6.* In Church Government, the Brethren only give their Votes, for as Children by their Non Age, so Women by their Sex, are debarred the use of Authority in the Church, *1 Cor* 14 35. *1 Tim* 2 12. Yet all the Members ought to be present, that all may hear and be edified, *1 Cor* 14 23, 26, 31. *Acts* 15 22, and 14, 26. and 6 5. and 9 36. *1 Cor* 12 21, 22, 23. *Acts* 20 28.

*Art. 7.* That, that Assembly in *Acts* 15 22. was no General or National or Provincial Synod or Classis Presbytery, i. e. Council, Convocation or Assembly of Elders meeting alone, or part from the People, for the exercise of Church-Government, in Ordination and the Censures for absent Congregations; for 1<sup>st</sup>. It was but of a particular Church, advising with another, *Antioch* with *Jerusalem* about Christian Liberty, from the Yoke of Jewish Ceremonies, which Question, v. 2. The *Jerusalem* whole Church Assembly, Officers and Brethren answers in the Negative, That that Doctrine was [now] troublesome and perverting, v. 24. 3<sup>dly</sup>. The Effect of which Scripture Counsel was Joy for, and Establishment of the Churches in their Christian Liberty, v. 31. and 16 4, 5. 4<sup>thly</sup>. It did not decree or impose any New Ceremonies, but only advised them to the necessary Duties before commanded, by the holy Ghost in the Word, (in whose Sentence we should Rest,) which they



they would do well to observe, v. 28 29. 5thly. It did no Act of Church-Government in Ordination, and the Censures for the Church of *Antioch*, or any other ascending Churches.

*Art. 8.* That the Papal, Antichristian, Apostate, Ceremonial and Tyranical Church of *Rome*, is a False (or Unscriptural) Church State, and Mystery of Iniquity, 2 *Thes* 2. 7. But see 1 *Tim* 3 15. 16. *Mat* 13 11. with 16 19. for 1st. Its Constitution, *Rev* 2 9. 2 *Thes* 2 9. It is called the World and Earth, *Rev* 13 3. and 14 3. and 16 2, 10. and 18 3, 11. But see, *Mat* 16 19. *John* 18 36. 2dly. Ministry, † *Rev* 9 1, 11. and 11 7. 3dly. Doctrine, 1 *Tim* 4 2. *Rev* 2 24. 4thly. Worship, *Rev* 9 20. and 13 4, 15. with 2 *Chron* 11 15. and, 5thly. Government, *Rev* 2 10. and 9 2, 11. and 11 7. and 13 2, 10, 11. All which are in those Places attributed to the Devil, because by his influence, and to promote his Kingdom in the World, which consists in Ignorance, Errour, Superstitions and Tyranny.

N. B. All Power, that is God's Ordinance is only for the Truth, 2 *Cor* 13 8, 10.

*Art. 9.* A persecutive Church Government is attributed to the \* Devil and his Instruments, and have made Slaves of Mankind, and deprived Thousands of good Christians of their Natural, Civil, National and Religious Rights and Liberties, *Rev* 2 10. and 9 2. and 13 10, 17. and 17 5, 6. For Antichrist is such a Mystical Pharaoh and Task-Master, that if his Taskers do not their Task of Mans Inventions that he set them, he will soon beat them out of their Living.

K 2

ving

† Protestants say, the Beast Locusts, and Earthly Merchants, *Rev* 9 1, 11. and 11 7. and 13 11, 18, 3, 11, 17. Signifie the Bishop of *Rome* and his Bishops and Clergy, see *Rev* 19 20. and 20 10. and 17 1, 6. And he is said to be the Prince of his Clergy, *Rev* 9 11.

\* The Apostles had no Prisons to put, nor Courts to Fine Persons in, that did not receive Christianity, but see, 2 *Thes* 1 8. *Luke* 9 53, 56. 2 *Cor* 10 4. *Mat* 16 16.

ving, *Rev* 11 8. with *Exod* 5 6, 16. The Civil Powers that persecute the true Church, support the Church † of *Rome*, but when God shall open their Eyes to see the Cheat, they will destroy Her, *Rev* 16 10. and 17 3, 17. And be Her Tools no longer, *Rev* 17 16.

*Art.* 10. When a Church is False or Unscriptural  
1<sup>st</sup>. In its Constitution or Matter, *1. Cor* 5 13.  
2<sup>dly</sup>. Ministry, *10* 4, 5. *Mat* 7 15. 3<sup>dly</sup>. Doctrine  
*1 Tim* 6 5. 4<sup>thly</sup>. Worship, *Eph* 5 7, 11. and, 5<sup>thly</sup>. Go-  
vernment, *Rev* 18 4. These are sufficient Grounds  
Reasons and Causes, Separation, and are to be looked  
at, as the Idols or Images or Inventions forbidden in  
the Second Commandment.

*N. B.* True Church Affairs are such as are warranted  
by, founded on, and according to the Doctrine and  
Practice of Christ and his Apostles.

*Art.* 11. In the Apostacy is a Church Constitution,  
Ministry, Worship and Government, that we read  
not a Word of its Institution, Precept or Practice  
in Christ's Testament, in our only Rule of Faith, Mi-  
nistry, Worship, Discipline and Life; and he that  
Believe and Practice such things, their Faith and Pra-  
ctice is not warranted by, nor founded on the Word  
of God.

*N. B.* False Church Affairs are such as are not  
warranted by the Doctrine and Practice of Christ  
and his Apostles, *Col* 2 8.

*Art.* 12. And that Church that wants Christ's in-  
stituted Constitution, Ministry, Worship and Go-  
vernment, is, in a sort, a Christless Church.

*Art.* 13. Christ's New Covenant, Mediatorial Glory  
Shines in Church Administrations, viz. 1<sup>st</sup>. His Pro-  
phetick in its Doctrine. 2<sup>dly</sup>. Priestly in its Seals  
3<sup>dly</sup>. And Kingly in its Government, *Isa* 24 23. *Zech*  
6 13.

*Art.* 14. Church Power in Church Government,  
or the Power of acting of Church Affairs is two-Fold

---

† Here one is a Pastor over the whole Christian World, and  
another over all the Congregations in a Nation or Province.

1st. Supreme Officers, Ceremony and Law making in the Lord or Master only, *Mat 23 9, 10. John 13 13. Mat 28 20. 2dly. Ministerial, Delegated, subordinate and executive in the Stewards, or Servants, which is only to preach and obey their Lord's Mind, Will and Laws, Mat 28 20. viz. Extraordinary, and Ceased in the Apostles and Evangelists, who were inspired with his Mind and Will in all Church Affairs, 1 Cor 2 16. 2 Thes 3 6, 12. And by Commission from him, by Preaching\* of his Mind, Will and Laws only, they gathered Christian Churches, and Uniformly, Orderly, Decently, Compleatly and unalterably settled in them all Church Affairs. i. e. All Christianity, Mat 28 19, 20. Cor 2 5, 10. Ordinary and Perpetual to the World's End, in every Particular Congregational Church, and is only to be found lodged there by the Magna Charta, or great Charter of Christ's Word and Testament, Mat 16 19. 1 Cor 5 4. viz. The Power of Priviledge in the Bretheren, as, Heb 10 24, 25. Rom 14 19. and 15 14. 1 Thes 5 11, 14. Acts 6 5. and 14 23. And the Power of Office in the Elders, Acts 20 28. 1 Cor 12 28. 1 Thes 5 12. Heb 13 17, 24.*

Art. 25. Christ's Church Government, is a Mix'd Government in respect. 1st. Of Christ the King, and sole-Head, Lord and Lawgiver of it, it is Monarchical, Mat 16 19. John 18 36. Rev 3 7. 2dly. Of the Body or Brotherhood, and their Power of Priviledge, it resembles a Democracy, 1 Cor 5 12. and, 3dly. Of the Presbytery or Eldership, or company of Elders, and their power of Office, it is an Aristocracy, 1 Tim. 5 17. A parallel Example to the like perfection is not to be found in all the Governments on Earth, Gen. 5 11. Ex. 2 2. Deut. 4, 6, 7, 8, hence Church Power is said to have three Subjects, viz. 1st. Christ, 2dly. The Church. 3dly. Its Officers.

Art. 26.

\*Not by outward force, Worldly and Penal Laws, 2 Cor 10 4. 1 Cor 16 16. Rev 14 6. Acts 8 4, 12.

ving, *Rev* 11 8. with *Exod* 5 6, 16. The Civil Powers that persecute the true Church, support the Church of Rome, but when God shall open their Eyes to see the Cheat, they will destroy Her, *Rev* 16 10. and 17 3, 17. And be Her Tools no longer, *Rev* 17 16.

*Art.* 10. When a Church is False or Unscriptural  
1<sup>st</sup>. In its Constitution or Matter, *1 Cor* 5 13.  
2<sup>dly</sup>. Ministry, *10* 4, 5. *Mat* 7 15. 3<sup>dly</sup>. Doctrine  
*1 Tim* 6 5. 4<sup>thly</sup>. Worship, *Eph* 5 7, 11. and, 5<sup>thly</sup>. Government, *Rev* 18 4. These are sufficient Grounds  
Reasons and Causes, Separation, and are to be looked at, as the Idols or Images or Inventions forbidden in the Second Commandment.

N. B. True Church Affairs are such as are warranted by, founded on, and according to the Doctrine and Practice of Christ and his Apostles.

*Art.* 11. In the Apostacy is a Church Constitution Ministry, Worship and Government, that we read not a Word of its Institution, Precept or Practice in Christ's Testament, in our only Rule of Faith, Ministry, Worship, Discipline and Life; and he that Believe and Practice such things, their Faith and Practice is not warranted by, nor founded on the Word of God.

N. B. False Church Affairs are such as are not warranted by the Doctrine and Practice of Christ and his Apostles, *Col* 2 8.

*Art.* 12. And that Church that wants Christ's instituted Constitution, Ministry, Worship and Government, is, in a sort, a Christless Church.

*Art.* 13. Christ's New Covenant, Mediatorial Glory Shines in Church Administrations, viz. 1<sup>st</sup>. His Prophetick in its Doctrine. 2<sup>dly</sup>. Priestly in its Seals. 3<sup>dly</sup>. And Kingly in its Government, *Isa* 24 23. *Zech* 6 13.

*Art.* 24. Church Power in Church Government, or the Power of acting of Church Affairs is two-Fold

† Here one is a Pastor over the whole Christian World, and another over all the Congregations in a Nation or Province.

1<sup>st</sup>. Supreme Lord or  
2<sup>d</sup>. 20. 3<sup>d</sup>.  
executive  
to preach  
Nat 28  
Apostles  
Mind and  
Thes 3 6  
Preaching  
gathered  
Decently  
them all  
28 19, 20.  
World's E  
Church, a  
Magna Cha  
and Testa  
of Priviled  
24 19. and  
And the  
Cor 12 2  
Art. 25  
Governme  
Sole-Head  
Mat 16 19.  
or Brother  
ples a. De  
Presbytery  
their power  
A parallel  
ground in a  
Isa. 2 2.  
said to hav  
Church.

\* Not by  
Mar. 16

Supreme Officers, Ceremony and Law making in the  
 and or Master only, *Mat 23 9, 10. John 13 13. Mat*  
*20. 2dly. Ministerial, Delegated, subordinate and*  
 cutive in the Stewards, or Servants, which is only  
 preach and obey their Lord's Mind, Will and Laws,  
 28 20. *viz. Extraordinary, and Ceased in the*  
 ostles and Evangelists, who were inspired with his  
 nd and Will in all Church Affairs, *1 Cor 2 16.*  
*1 Cor 3 6, 12.* And by Commission from him, by  
 aching \* of his Mind, Will and Laws only, they  
 ured Christian Churches, and Uniformly, Orderly  
 cently, Compleatly and unalterably settled in  
 n all Church Affairs. *i. e. All Christianity, Mat*  
*9, 20. Cor 2 5, 10. Ordinary and Perpetual to the*  
 la's End, in every Particular Congregational  
 urch, and is only to be found lodged there by the  
 na *Charta*, or great Charter of Christ's Word  
 Testament, *Mat 16 19. 1 Cor 5 4. viz. The Power*  
 iviledge in the Bretheren, *as, Heb 10 24, 25. Rom.*  
*9. and 15 14. 1 Thes 5 11, 14. Act 6 5. and 14 23.*  
 the Power of Office in the Elders, *Acts 20 28.*  
*or 12 28. 1 Thes 5 12. Heb 13 17, 24.*  
 rt. 25. Christ's Church Government, is a Mix'd  
 ernment in respect. *1st.* Of Christ the King, and  
 Head, Lord and Lawgiver of it, it is Monarchial,  
 16 19. *John 18 36. Rev 3 7. 2dly.* Of the Body  
 urtherhood, and their Power of Priviledge, it resem-  
 a Democracy, *1 Cor 5 12. and, 3dly.* Of the  
 bytery or Eldership, or company of Elders, and  
 power of Office, it is an Aristocracy, *1 Tim. 5 17.*  
 rallel Example to the like perfection is not to be  
 d in all the Governments on Earth, *C. 5 11.*  
 2 2. *Deut. 4, 6, 7, 8,* hence Church Power is  
 o have three Subjects, *viz. 1st. Christ, 2dly. The*  
 ch. *3dly. Its Officers.*

Art. 26.

L.

ot by outward force, Worldly and Penal Laws, *2 Cor 10.*  
*16 15. Rev 14 6. Acts 8 4, 12.*



**Art. 16.** The Brethrens Suffrages in all Acts and Duties of Church-Government, is in a way of humble reverential and peaceable Obedience and Subjection in the Lord, to the Directions of their Officers or Governours, 1 Cor 2 9. and 10 6. 1 Cor 14 33. 1 Thes 5 12. Heb 13 7, 17, 24.

**Art. 27.** The practical part of Communion of Churches consisteth not in Ordination of Officers for one another, nor in administering the Seals or Censures for one another, but in performing the mutual Duties of one Church to another, in a way of Brotherly Association, and mutual Love ; all which are set down in the Word, *Viz.*

1<sup>st</sup>. Prayer, Eph. 6 18.

2<sup>dly</sup>. Not to give Offence to each other, 1 Cor. 10. 32.

3<sup>dly</sup>. Receive each others Members to their Fellowship, as Rom. 16. 1, 2, 3. 2 Cor 3 1, 3.

4<sup>thly</sup>. Contribution, as Acts 11. 29, 30. and 24. 17. Rom 15 26. 1 Cor 16 1. Phil: 4 15. 2 Cor. 8 9.

5<sup>thly</sup>. To give advice and Counsel from the Word when desired, as Acts 15 2, 29. And in first gathering of a Church, as Acts 11 22, 26. And in Ordination, &c. see Gal 2 9. Cant 8 8, 9.

6<sup>thly</sup>. And in Admonishing one another in case of publick Scandal in Doctrine or Practice, and if impenitent to renounce Communion with the guilty in it, as Eph 5 7, 11. 2 Thes 3 6, 14. Which is of the nature of an Excommunication.

**N. B.** It is the Duty of the Godly every where, to joyn themselves into Church Fellowship and observe the sacred Order and Ordinances of the Gospel instituted by Christ and him only. 1<sup>st</sup>. New Testament Precepts



Precepts, *Mat* 28 10. *Col* 4 12. 2dly Examples, *Acts* 2 42. and 20 7. and 9 31. 3dly. Promises, *2 Cor* 6 16: 4thly. Priviledges should move and Excite them so to do, *Phil* 1 27. *1 Chron* 12 28. *Rev* 2, 1. *Luke* 22 20. 5thly. They shall Prosper, that Love Zion, and be confounded that hate Zion, *Psa* 122, 6. and 139 5.

*Art.* 28. This Communion of Churches. 2dly. And the Power of Priviledges. 3dly. And of Office is a sufficient Spiritual Means and Remedy by the Blessing of Christ; to keep each Church in Purity, Peace and Order, without Episcopal or Presbyterial Superintendency, or Power and Authority of Government over particular Churches and their Elders, in Ordination and the Censures. For thus they were, when there was no such Forms of Government in the World, *Col.* 2 5, 10. *N.B.* Christ blesteth only his own Institutions, which the first three are, but some think the last are not; but that it is an Usurpation of the Church's Power, Rights, Liberty and Priviledges, as *2 Cor.* 11. 13. *2 John* 9 10. *Rev.* 2. 2.

*N. B.* Is the Church, Constitution, Ministry, Worship and Government, in the Apostacy, that which Christ instituted? Or, is it the Invention of Men, *Rev.* 13. 18.

*Art.* 29. Finally, we believe the Civil Magistrate, who is a Civil Head of the Civil Body or State; his Supremacy or Duty in Church Affairs are these, *Viz.* 1<sup>st</sup>. He must see that Church Affairs, Matters and Things be kept according to their first Institution in the Word, but not alter them, or make new ones, *2 Chr* 19 27, 30. *1 King* 1 2. *Hos.* 5. 11. *Mic.* 6. 16. *Deut.* 4 2. 2dly. As Christ's Servant; his is to keep them himself, and to give Liberty, Provision and Protection to the New Covenant Churches of God, in their Scripture Faith and Practice, *2 Chron* 14 29, to Chap. 35. *Psal.* 2 10, 12. *Prov.* 8. 15. *Isa* 49 23. *Rom* 13. 1. *Tim.* 2. 1 *Pet* 2. These are some of the Rites of the

Churches of God, and have been granted them by the very Pagans, *Exra* 1 to Chap. 10. *Neh* 1 to Chap. 13. *Esther* 8 and 9. and 10. *Isa* 16. 4. *Dan* 3 30. *Mt* 28. 8, 31. The Magistrate is not to assume the Power of the Keys, *Mat.* 16. 19, 2 *Chren* 26 18. It is the Duty of the People to pray for Magistrates, to honour their Persons, to pay them Tribute, to obey all their just Commands; for God hath armed them with Power and Authority over the People, for his Glory and the Publick Good; to defend and encourage those that are Good, and to punish Evil Doers, 1 *Tim* 2 1, 2. *Rem* 13 1, 8. *Tit* 3 1. 1 *Pet* 2 13, 17.

FINIS.



By  
ap.  
28.  
ver  
the  
no.  
all  
em  
his  
ou-  
ers,

**T**HE Regular Architect On The Road  
 is one of the great unknown quantities of  
 American business. He is a man who  
 is working above Jerry Cupp's. In fact,

[illegible]

1997, 1998, 1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 26

[illegible]

helpful for all. [www.heart.org](http://www.heart.org)

10. The power of the people.

(b) (7)(C), (b) (7)(D)

Churches of God, and have been granted them by the very Pagans, *Ezra* 1 to Chap. 10. *Neb* 1 to Chap. 13. *Esther* 8 and 9. and 10. *Isa* 16. 4. *Dan* 3 30. *Acts* 28. 8, 31. The Magistrate is not to assume the Power of the Keys, *Mat.* 16. 19, 2 *Chron* 26 18. It is the Duty of the People to pray for Magistrates, to honour their Persons, to pay them Tribute, to obey all their just Commands; for God hath armed them with Power and Authority over the People, for his Glory and the Publick Good, to defend and encourage those that are Good, and to punish Evil Doers, 1 *Tim* 2 1, 2. *Rom* 13 1, 8. *Tit* 3 1. 1 *Pet* 2 13, 17.

F I N I S.



5 MR 64

BOOKS Printed for John Marshall, 2\*  
at the Bible in Grace Church-Street.

MISCELLANIES.

**T**HE Regular Architect: Or, The general Rule of the five Orders of Architecture of *Giacomo Barozio da Vignola*. With a new Addition; containing above forty Copper-Cuts. In Folio. price bound 8 s.

2. The Art of Defence, in the several Guards, Passes, Inclosures, and Disarms, &c. in their Postures of Copper-Cuts. In Folio, price 2 s. 6 d.

3. *Nova & exquisita Herbarum*: Or, a Book of Variety of Flowers fit for Drawing, price 1 s.

4. A Red Copy Book for the instructing young Beginners in writing over the red Letters with black Ink, thereby teaching them to Write without a Master, price 1 s.

5. A Copy Book, with Copies ready set on the top of the Book, price 1 s.

6. A Ciphering Book, with the Sums ready set interspersed with Blanks printed from Copper-plates.

7. A Confutation of the Errors, of Mr. Daniel Williams, by Mr. Vincent Allop, in a Letter to Mr. Daniel Burgess 4to. price 6 d.

8. *Methodicum Chirurgicum*: Or, the Marrow of Chirurgery, with the Marrow of Physick. The sixth Edition, enlarged with many Additions. By James Cooke, of Warwick. Revised, and Corrected. By Tho. Gibson, M. D. Licensed by the College of Physicians. price bound 7 s.

9. The Elements of Arithmetick in Two Books, useful for all Mathematicians and Students in Schools. price 2 s. 6 d.

10. The newest, plainest, and best Short-hand extant. Containing a brief Account of all the Short-hand Books

## BOOKS Printed for

Books already extant, with their Alphabetical and Fundamental Rules. By E. Coles, price 1 s.

11. *Zeiglographia*, or, A new Art of short Writing more easy, exact, short, and speedy, than any heretofore Invented. By Thomas Shelton, price 1 s.

12. *Tachygraphy*, the most exact Method of short and swift Writing, that hath been Published. By Thomas Shelton, price 1 s.

13. Select proverbs, *Italian, Spanish, French, English, Scotch, Irish, &c.* Chiefly Moral, the Foreign Language is done into English, price 2 s.

14. *The Pen's Dexterity*; or, The ready way to attain the Art of Short-writing by incomperable Contractions, by which a Sentence may be writ as soon as a Word. Allowed by Authority, and past the two Universities with great Approbation and Applause. Invented by Jeremiah Rich, price 1 s. As also, the

Testament and Singing Psalms in Short-hand, by Jeremiah Rich. The Testament 6 s. and Singing Psalms 1 s.

15. A Declaration of the Ministers in and about London, against *Antinomian* Errors, and ignorant and scandalous Persons intruding into the Ministry &c. Price bound 1 s.

16. *The French and English Gentleman and Ladies companion*, in two Parts. Consisting of Travels through Europe, Asia, and Africa, &c. In diverting Dialogues, dedicated to King George for the use of the Young Princesses, a Work useful to those especially that Learn the French Tongue, with several Copper-Cuts recommended to Schools, price 6 s.

17. *The Use of the Art of Dancing*. Illustrated from the best of the Antients, &c. By T. Graham Master and Teacher of the said Art, price 1 s.

18. *Youth's Recreation*: A speedy Help to Writing of Round-Hand, price 6 d.

19. *Youth's Recreation*: Or, A speedy Help to Writing of Secretary, price 6 d.



and Sold by J. Marshall.

10. Variety without Vanity: A set of Round and Copies in double Lines, according to the best Masters, fit for City or Country, price 6 d.
11. Yet plainer English: Or the shortest way of Convert the Atheist, Murderer, Thief Whoremonger, Strumpet, Drunkard, Swearer, Liar, Sabbath-breaker, Slanderer, Persecutor, Gamester, Ungovernable Scold, price bound 1 s.
12. The History of England: Giving a true Account of the most considerable Transactions in Church and State, in Peace and War, during the Reigns of all the Kings and Queens, from the coming of Julius Caesar into Britain; with the Maps of all the Countries and Islands belonging to England, being above Seventy Copper Cuts, 8vo. price bound 3 s.
13. Aristotle's New Book of Problems, Shewing the Secrets of Nature and Art, together with the Interpretation of Dreams, Signification of ~~stars~~ in any Part, the Nature of Ghosts, the Reason of the Eclipses of the Sun and Moon; as also of all the Wonders in the Creation, as Earthquake, Ebbing and Flowing of the Sea, &c. price bound 1 s. The fourth Edition.
14. The Accomplish'd complete Secretary's Guide, in 4 parts containing Letters on almost all Subjects, with Love-Letters between a Gentleman and a young Lady, with Variety of other Matters, done by an Eminent Hand, price bound 1 s.

## DIVINITY.

1. Gospel Mysteries Unveil'd, or an Exposition of all the Parables. By Benjamin Keach.
2. A Plea for the ~~Nonconformists~~, shewing the true State of their Case. By Tho. Delany, who died in Newgate during his Imprisonment for this Book. Carefully Corrected. Price 1 s. Sixty, Bound 3 s. 6 d.
3. The

## BOOKS Printed for,

3. The History of the Union between the Pres-  
byterian and the Congregational Ministers in and about  
London, with the Causes of their Breach. 4to pr. 6d.
4. The Believer's Triumph over Death: In a Ser-  
mon at the Funeral of the late Mr. Rich. Bal-  
Minister of the Gospel. By Joh. Noble. price 6d.
5. God Acknowledg'd. Open'd in a Sermon,  
a Day appointed by Authority, with some Additions  
4to. price 6d.
6. The Danger of Hypocrisy. open'd in two Ser-  
mons. By Benjamin Keach. Price 4d.
7. A Warning from the Winds: A Discourse  
the Terrible Storm of Wind. By Joh. H. Hulley. 7s.  
Second Edition, 4s.
8. The Sufficiency of the Spirit's Teaching with-  
out Human Learning. By Samuel Hogg, 4to. price 6d.
9. The Vail turned aside: Or, Hereby unmask-  
ed. By Christopher Cooper, 8vo. price 1 s. 6d.
10. A Confession of Faith, of certain Christian  
doctrines the Ground and Principles and funda-  
mental Articles of Christian Religion, in a Metho-  
dical Synopsis or Epitome of the whole practice  
Fiery. price Stitch'd, 6d. Pound 2d.
11. All Mr. Jacob Boehmen's Works abridg'd,  
price bound 6s.
12. The Art of Patience, and Patience of Gilead  
under all Afflictions. With the Government of the  
Thoughts; by the Author of *The whole Duty of Man*  
Being Appendixes to the Duty of Man's Works with  
Additional Prayers suitable to the several Occasions  
8vo. Price bound 5s.
13. A New Year's Gift: Or, Youth's Engagement  
and Youth's encouragement, to young People, and  
now Published at their Desire. By Samuel Parnell  
The Second Edition.
14. The Christian's Duty: Or, Divine Medita-  
tions and Essays. 8vo. price bound 3 s.

and Sold by J. Marshall.

15. The Royal Diary: Containing, 1 King's  
ecient Devotion, 2 His Practice of Self-exa-  
mination, 3 His Performance of Relative Duties,  
inquiries into the State of his Soul. &c. And  
4 Character of his Royal Consort, Queen Mary II.  
With her Memorable Speeches and Sayings from  
her Childhood to her Death, price bound 1 s.
- 16 The Western Martyrology: Or, Bloody As-  
sembly. Containing the Lives, Trials, and Dying-Speeches  
of all those Eminent Protestants that Suffer'd in the  
West of England, and elsewhere, from the Year 1678.  
to this Time. Together with the Life and Death  
of George Lord Jeffreys. The Fifth Edition. To  
which is now added to make it compleat an Account  
of the barbarous Whippings of several Persons in  
the West. Also the Tryal and Case of Mr. John  
Ashwin, (Author of the *Observator*) with the Cruel  
Sentence pass'd upon him, and his Petition to King  
James to be hang'd. Never before Printed, price 3 s. 6 d.
17. A Caution against Youthful Lust, in two Dis-  
courses. By J. Porter, of Aulcester, 8vo. price stitched 6 s.
18. The Seasonableness of Religious Societies, a  
Sermon Preach'd by Edmund Calamy, D. D. price 4 s.
19. Sober Mindedness, recommended in a Sermon.  
By Edmund Calamy, D. D. price 4 s.
- 20 Zeal for God's House Express'd, in a Resolu-  
tion not to forsake it, &c. By Matthew Clarke, pr. 8 d.
21. Self-dedication, Personal and Sacramental,  
briefly Explained and Enforced. By William Harris,  
price bound 1 s. 6 d.
22. The Protestant Succession refus'd by Men,  
but own'd by God, a Sermon at Little St. Helens,  
by the 18th. 1719. Being the Anniversary of King  
George's Birth-day. By Benjamin Robinson.
23. The Dietry of Jesus Christ asserted and prov'd  
against the Socinians and Arians, in a Sermon to  
Young Persons. By Patrick Russell, price 4 s.

# BOOKS Printed for

24. Christian Religion, the best Friend to Civil Government; a Sermon at *St. Andrew's*, before Mr. Justice *Blenheim*, and *Baron Pile*, at the *Affizes*. By *John Lawrence*, M. A. Rector of *Elversham* in *Northamptonshire*. 10. shill.

25. A Discourse on Christian Religion in sundry Points, Preached at the Merchants Lecture in *Bridgewater*. By *Thomas Cole*, price 3 s.

26. The Types Unvail'd; Whereby we may compare the Substance with the Shadow. Written for the Information of the Ignorant, for their Use in Reading of the Old Testament. The Third Edition. By *Tho. Worden*, price 2 s. 6 d.

27. A New Practice of Piety: Discovering the right way to Heaven, between all Extremes. The Third Edition, price bound 1 s.

28. Comfort for Believers about their Sins and Troubles: Or, An Antidote against Despair. By *John Aikin*. The Third Edition, price 1 s.

29. A Funeral Sermon preach'd at the Merchant's Lecture at *Pinner's-Hall* in *Exoad-street*, upon the Death of the Reverend Mr. *Tho. Gorge*, By *John Aikin*, price 6 d.

30. A Sermon on Occasion of the Death of the Reverend and Learned Mr. *Stephen Lobb*, By *Tho. Godwin*, price 6 d.

31. A Vindication of the Doctrine of Election and Reprobation, the Substance of several Sermons By *the Author*. With a Narrative of the Author's Life and Ministry. price 1 s.

32. The Jewish Sabbath abrogated: Or, The Saturday Sabbatarians Confuted, By *Benjamin Keach*.

33. The Breach Repaired in God's Worship: Or, Singing of Psalms, Hymns, and Spiritual Songs proved to be an Holy Ordinance. By *Benjamin Keach*. 8vo. price bound 2 s.

34. A Body of Divinity: Or, Men's Integrity

and Sold by J. Marshall.

- all, and Restoration, by the Mediator Jesus Christ.  
by A. Burnet, M. A. 8va. price 2s.
35. A Description of the Covenant of Grace, to which is added, the Author's Experiences and Advice to his Children, which he desires to leave as his Legacy, 8va. price 1s.
36. The Substance of several Sermons from Job 38 to 39. Preach'd at the Request of a Friend, 8va. price 1s.
37. Four Discourses on Isaiah 32: 1. Wherein is shewn, 1. How Christ is a hiding-place and Cover to his People from the Wind and Tempest. 2. A River of Water in dry places. 3. A Shadow of a great Rock in the weary Land. price 1s.
38. Sinners Folly, all covered and detected, in making a Mock of Sin. price 1s.
39. A Discourse of the Nature and Excellency of the Grace of Patience, By Elias Ketch. The saints deliverance from the Fall to come is opened in the Pulpit by Mr. Elias Ketch, Minister of the Gospel at Newbury. Four by Nath. Wyles, price 1s.
40. The Female Legacy, containing Divine Poems on several choice Subjects, commended to all Godly Women. Written by Mrs. Amy Hayward, of Newbury, in Hampshire. The Third Edition, price 1s.
41. The Young Man's Remembrancer and Youth's Choice: In two Anniversary Discourses from Job 32, 1. being the last Sermons of Mr. Matthew Mad. The Fifth Edition, price 1s.
42. Grace, Grace: Or, The Exceeding Riches of Grace, being a faithful Relation of the Dealings of God with the vilest of his Creatures, by J. Taylor. Four parts: 1. Experiences in Childhood. 2. Those which he took for Conversion. 3. Of his sad and lamentable Fall into Sin afterwards. 4. Of his true Conversion, and call to the Ministry.



## BOOKS Printed for

43. A Funeral Sermon on the Death of the Reverend Mr. Francis Follen, By Jeremiah White, Chaplain to Oliver Cromwell.

44. Free Graces: Or, The Flowings of Christ's Blood freely to Sinners. By John Saltmarsh, The Tenth Edition Correction, price 1 s. 8.

45. The Doctrine of Justification Stated and Practically opened. The Second Edition. By Thee Lee,

46. The Remarkable Conversion, and Christian Experience of Mary Hurl, with Meditations on some Passages of the Scriptures, as taken from her own Mouth, in two parts, the Third Edition, price

47. Youth Diverted and Instructed in a Serious way, being a Summary Explanation of *Thou shalt love* Lesson. The Fifth Edition adorned with Cuts price bound 6 s.

48. A Warning to youth in the Life and Death of *The Savage*, who was twice executed at *Witch* for the Murder of his Masters Maid-Servant. Illustrated with Cuts never done before. The Twelfth first Edition. price bound 1 s.

49. The Immortality of the Soul fully evinced In the Form of a Trial, By the Author of *War with the Devil*.

50. A Token for Children: Being the Story of Live and Joyful Deaths, of several young Children. By James Janney, price bound 1 s.

51. A Token for Youth: Or Comfort to Children: of the wonderful Workings of the Spirit of God upon *Carr. Rede*: From her Infancy, to her last Moments.

52. A Confession of Faith, by the Elders and Brethren of many Congregations of Christians Baptized upon Confession of their Faith, in London and the Country price bound 1 s.

53. A brief Instruction in the Principles of Christian Religion, agreeable to the Confession of Faith



and Sold by J. Marshall.

put forth by the Elders and Brethren of many Congregations of Christians (Baptized upon Profession of their Faith) in London and the Country, owning the Doctrine of Personal Election, and Final Perseverance. The Tenth Edition, price bound 6 d.

54. The Child's Catechism, fitted for his easier learning the Assemblies, in 11 Heads of Doctrine, useful for all Families. By J. Harris. With a Preface by the Reverend Dr. Williams, price bound 6 d.

55. The Doctrine of the Christian Religion, Composed by the Reverend Divines at Westminster, with additional Improvements. By Tho. Ringley, price 1 s.

56. Christ a Christian's Life: Or, A Practical Discourse of a Believer's Life, derived from Christ and resolved into Christ. Being the Third Edition. By John Gerson, price 1 s. 6 d.

57. Hymns on the Celebration of the Holy Ordinance of Baptism. By Joseph Stennet, price 2 s. Altho the Third Edition of his Early Conversion, and several of his Sermons.

58. An Explanation of the shorter Catechism, presented by the Assembly of Divines at Westminster in both Houses of Parliament, By John Wallis, D. D. price bound 6 d.

59. Sacramental Hymns, in Commemoration of the Lord's Supper. By Joseph Stennet, price bound 1 s.

60. Temple Songs: Or, Hymns Sung at the Celebration of the Lord's Supper, price bound 1 s.

61. An Essay of the Form and Constitution of a particular Christian Church, The Third Edition.

62. An awakening Call from the Eternal God to the Unconverted: Or, Seasonable Advice to them that are under Convictions. By Samuel Corbly, M. A. The Fourth Edition, price 6 d.

63. A Locking Glass for Children. By Abraham Clarke, price bound 1 s.

64. Indicia Federis: Or, A Vindication of the Interest

## BOOKS Printed for

to sell that the Children of Believers (as such) be  
in the Covenant of Grace, with their Parents,  
*Francis Mace*, Price bound 1 s.

65. Right Prayer, discountred price bound 1 s.

66. A brief Discovery of the Fallacies and  
Scripturalness of *Anabaptism*, as the same is now  
alised by those of that Persuasion. The Third  
Edition. price bound 1 s.

67. The only Refuge of a Troubled Soul in  
of Affliction: Or, The Mystery of the Apple  
explained. The Second Edition. price bound 1 s.

68. The Doctrine of Particular Election  
Time asserted and proved by God's Word.  
Second Edition, price bound 1 s. The Fourth

*James Berry*  
69. Spiritual Songs: in Songs of Praise to  
mighty God: from the Old and New Testament  
With an Hundred Divine Hymns on several Oc-  
casions: The Second Edition. By *B. Keach*.

70. Animadversions on Mr. Baxter's History of  
Life. With Remarks on Occasional Conformity.

71. Faith, the Evidence of our Interest in Christ  
Or, The Nature of Faith and Salvation &c. price

72. Gospel Light and Sense of Sin, set forth  
the Holy Spirit in his Word. price 6 d.

73. Hymns Composed on several Subjects, and  
divers Occasions, in Five Parts. The Fifth Edition  
Corrected, price 1 s. These Three by *Richard Davenport*.

74. Reformation: Or, Three grand Criminals  
viz. Idleness, Pride, and Whispering Back-biter.  
*G. Brown*, price 1 s.

75. Instruction for Children: Or, The Child's  
Youth's Delight, teaching an easy Way to Spell and  
Read true English; directing Parents in a Right  
Spiritual Manner to Educate their Children. With

and Sold by J. Marshall.

- any other Things, both pleasant and useful, for the Education of Children. By Benjamin Keach, recommended to the Use of all Parents and School Masters, by H. Knowls. The Twelfth Edition Corrected, price bound 6 d.
76. The Beauty of the Lord in his Temple, &c. in Three Parts. By Joseph Taylor.
77. Solomon's Temple Spiritualiz'd: price bound 1 s.
78. The Jerusalem Sinner Saved: Or, Good News for the Vilest of Men, price bound 1 s.
79. The Acceptable Sacrifice: Or, The Excellency of a Broken Heart, price 1 s.
80. The Work of Jesus Christ, as an Advocate, clearly Explained, price 1 s.
81. One Thing is Needful: Or, Meditations upon the Four Last Things, Death and Judgment, Heaven and Hell. The Fourth Edition, price 1 s.
82. A Discourse of the Publican and the Pharisee, price 1 s.
83. The Heavenly Footman: Or, A Description of the Man that gets to Heaven, The Sixth Edition, price 1 s.
84. A Book for Boys and Girls, Or, Temporal Things Spiritualized.
85. The greatness of the Soul, and unspeakable loss of the loss thereof, with the causes of the losing thereof, price 1 s. These Nine by John Bunyan Author of the Pilgrims Progress.
86. The Weeks Preparation for the Sacrament, price bound 1 s.
87. A Guide to Church Fellowship, according to Gospel Order, by the Reverend Mr. John Owen, D. D. price bound 6 d. At which place you may be supplied with most of Dr. Owen's Works.
88. The History of the Life and Death of that Learned and Excellent Arch-bishop Usher, Lord Primate

## BOOKS Printed for

mate of *Ireland*, with his strange and remarkable Prophecies. With a touch of the Times, an allusion to our Good Samaritan *K. George*, with the Jacobite Purgatory and Prayers. To which is added, an account of all the Stage-Coaches and Carriers when they Inn, and the days they set out.

89. The Life and Death of *Sir Matthew Hale*, late *Ld. Chief Justice of England*, price fitcht 2 d.

90. A New Years Gift, Or, Sum of Religion, by *Sir Matthew Hale*.

91. A choice Drop of Honey from the rock, in a word of Advice to all Saints and Sinners, &c. By *Thomas Wilcocks*.

92. *Mr. John Bunyan's* last Sermon price 2 d.

93. A Guide to Heaven in several Dialogues between a Blind-man and Death, the Begger and Divine, and the Blind-Lady and Death, price 2 d.

94. *Multum In par* 30, Or, the ready way to Spelling Read true English, adorn'd with Cuts, pr. bound 6

95. The Holy Bible, Containing the Old and New Testament with the Apocraphy, Epitomiz'd in Verse every line the sense of a Chapter. as many lines Chapters, adorn'd with Cuts, pr. fitcht 2d. bound

96. A Divine Discourse representing the soul of a Believer speaking by Faith, according to the Doctrine of the Scriptures, by *Thomas Ise*, price 2d.

97. The Character of a good Man neither Winner Tery, price 2 d.

Shop keepers in Cit. or Country Chapmen who sellables Common prayers, Testament, Psalms, Spelling book, Primer, and all other forms of School Books &c. May furnish'd with them, and all sorts of Chapmen Books, large or small Broad sides or Half sheets and many Pictures as Birds Beasts London cries, &c. &c. &c. Gross or Retail all Lab is for Chyrurgions, new Venetian Needle, and Rappers. Hunsbury Dir. Q. in Bins Funeral ice Affidavits for Burial in Linen, Receipts for Land Tax, Wholesale or Retail, at the very lowest prices.

P I N Y S.

Pro  
stion  
bite  
in at  
phen

, Kr  
d.  
n, b

b  
, &

ogn  
and  
2 d.  
ellan  
rd G  
d Ne  
Ver  
ines  
und  
Soul  
e Do  
ad.  
Wh

fills  
g bo  
Ma  
e s. h  
Vich  
D  
Oned  
ic  
az